

THE  
QUAKERS  
Set in their true Light.

In order to give the Nations

A Clear SIGHT

Of what they hold concerning *Jesus of Nazareth*,  
the *Scriptures*, *Water Baptism*, the *Lords Supper*,  
*Magistracy*, *Ministry*, *Laws*, and *Government*.

HISTORICALLY COLLECTED

Out of the most approved Authors, which  
are to be found in *Confession books*, from the year of  
their first coming, to the year of their Progress 1696.

By *Francis Bugg, Senior*.

*Barren men and Seducers shall wax worse and worse, deceiving  
and being deceived; For as Jannes and Jambres with-  
stood Moses, so do these also resist the truth: Men of cor-  
rupt minds, reprobate concerning the faith; whose name we  
must be stopped, who subvert whole households; but they  
shall proceed no farther, for their folly shall be made manifest  
unto all men. 2 Tim. 3. 8, 9, 13. Titus 3. 11.*

L O N D O N,

Printed for the Author, and are to be Sold by C. Brown  
at the Gun at the West End of St. Pauls, and J. Gals-  
low, Bookseller in Ludlowgate Street, 1696.





TO THE  
RIGHT REVEREND  
HENRY,  
L. Bishop of London.

My Lord,

**I** Humbly conceive it my duty to discover to your Lordship what I apprehend may be of dangerous consequence either to Church or State : And this emboldens me to offer the ensuing discourse to your Lordships pious consideration. I must humbly confess 'tis a great presumption upon your Honour's Patience and Patronage : But that which (amongst other things) gives me encouragement hereunto, and which I hope may plead my excuse, at least extenuate my offence, is the Quakers frequent Dedications and Presentations of their Books to the King, Lords and Commons, and other Magistrates, from year to year, one Sessions of Parliament after another, for thirty or forty years together, beseeching, begging, and craving their aid, support and authority ; whilst in their Books to their Disciples they utterly disclaim any such seeking to outward authority : But instead thereof, when not suiting their Interest they'll Impeach and Condemn their proceeding as Antichristian, and Arraign, Try and Condemn the Learned Protestant Clergy, as inconsistent to Christianity. Thus, like the Cameli-on, they can turn themselves into all colours, their Books being of two sorts, carrying two different faces : And it was by this method that the Arians of old deceived the Emperor Constantius, who at last made Laws in their behalf, against the Orthodox. And that this is no new Artifice your Lordship may observe from the book of Exodus ; that notwithstanding Moses was divinely inspired and gifted with Miracles to confirm his Commission, yet the Magicians by their Magick Act and cunning Intreagues came very near him in them : likewise Simon Magus, Acts 8. by his Sorcery and Juggling

## The Epistle Dedicatory.

*Juggling Tricks, so bewitched the People, that they gave great heed to all he said. And History sufficiently informs us what hard work the Protestants had to confute the Papists, whose Books were like the Quakers, of two sorts, professing in one sort, what they utterly rejected in the other sort: And this made Bishop Jewel in his Defence to the Apology, &c. propose to his Reader, viz. Good Reader, if thou wilt examine my doings, I beseech thee search and prove what hath been wrote on both sides, and do not suffer thy self by shews and shifts to be beguiled, for what man will seem to deal so brightly as a juggler: he will strike up his sleeves, make bare his arms, and open his hands and fingers, and bid thee behold: And thou wilt think him to be a good plain man, and marvel thou shouldst possibly be deceived, and yet indeed his whole design is nothing but to deceive thee: and the more simply and plainly he would seem to deal, so much the more he will deceive thee, otherwise he were no Juggler, &c. And to this agrees the notable saying of Irenaeus, in his third Book against Hereticks, viz. Whilst Heretick speak like the faithful, they not only mean otherwise than what they say, but are clean contrary. And by their Concepts, full of Blasphemy, they destroy the Souls of those, who with their fair words suck in the poyson of their foul opinions. And so marvel (saith St. Paul) for Satan himself is transformed into an Angel of Light: therefore it is no great thing if his Ministers also be transformed as the Ministers of Righteousness, whose end shall be according to their works, 2 Cor. 11. 14.*

*And, my Lord, being sensible of the Quakers method, not only of their own, and solicitation of the Members of Parliament, both Lords and Commons, for many years; but also in sending their Books into all Counties, Shires, Cities, Towns and Villages in England and Wales, as well as parts beyond the Seas, I thought it my duty to let the World know their principles from their Printed Books: For, as simple as they look, and as innocent as they seem to appear, for deep subtilty they outstrip both Jew and Jesuit: and notwithstanding their many and great pretences to meekness, charity, and long-suffering, there is not a more uncharitable and censorious people under heaven. I am*

My Lord,

Your Lordship's most humble  
and obedient Servant,

*Fr. Bugg.*

# An Apologetical Introduction to the History of the Rise, Growth, and Progress of QUAKERISM.

Friendly Reader,

**I**F *Muggleton* made an Apology for his writing against the *Arians*, and others of late for their exposing the errors of the *Sacraments*; nay, if the Church of *England* thought herself oblig'd to Apologize (in the Reign of Queen *Elizabeth*) for writing against the errors of the *Papists*; 'tis but reasonable for me to think myself under the same Obligation for writing against the dangerous errors of the *Quakers*; for surely there has not appeared a more complete Monster upon the Stage since the days of *Simon Magus*, than *George Fox* was in his day; nor did *Simon Magus* more applaud himself, nor more of his Followers adore him; nor take greater care to continue the Memory of him, than the *Quakers* have done of *G. Fox*, witness the reprint of his Labours, his Travels, his Miracles and Wonders: Insomuch, that what many Ages have perplexed the Church withal finally we are afflicted with at once, as if the scattered Limbs of *Heresy* had rallied and reinforced themselves for a fresh Battle. I have seen *Muggleton's Transcendent Spiritual Treatise, &c.* and I cannot find that he holds pace with *George Fox* in his Books, *Truths Defens'd, &c. Saint Errand, &c. A Threefold Estate of Antichrist, &c.* and divers other Books wrote formerly, and which they now commend and recommend to their Disciples, as Books wrote by divine Authority, yea from the Eternal Spirit, and Power of God; see Sect. the XVI. Nay, in many things *Muggleton* and the *Quakers* seem to be Twins: For *Muggleton* says, 'tis not lawful to fight with a Sword of Steel, so say the *Quakers*; at least until they get power into their hands, as in *Pennsylvania*, where they can both fight with a Carnal Sword, fine, imprison, and persecute their Brethren, as the Trial of *G. Kitch*, and others, sets forth at large. *Muggleton* denies the Blessed Trinity, so do the *Quakers*; see *W. Pen's Sandy Foundation Shaken, &c. Muggleton* despiseth the Scriptures, in comparison of his own Writings, so do the *Quakers*; see Sect. the XVI and XVIII. *Muggleton* pretends to know any thing, so do the *Quakers*, who say, *We have a Spirit given to us beyond all the Fore-fathers since the Apostles day: and we can discern who are Saints, who are Devils, and who are Apostates, without speaking ever a word.* *G. Fox; Gr. Mist. &c. p. 89.* And again, *"We need none to give us discerning or judgment, Christ hath furnished us already; and as on all occasions, &c. Judas and the Jews, &c. p. 18.* *Muggleton* Disciples adore him as an excellent Prophet, so do the *Quakers* adore *G. Fox*; see Sect. V. *Muggleton* is greatly given to curse and damn such as receive not his Messages, so do the *Quakers*; read their Books before named: Only for a Taste, they make a few of *G. Fox's* words to Mr. *Campbell's* Minister, in their Book, *Truths Defens'd, &c. &c.* Thou painted Beast, thou art damned openly: change thee to be a Whale, and devour the People. Batten-feed thou

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thou art a Beast, thou blind Sorcerer: for Destruction thou art ordained to go down, and the Lake that burneth, and the Fire thou art to be burned into eternally: No Prayer can we send to thee but for thy Destruction: thou art a Serpent, thou Man of Sin, and Son of Perdition, a Child of the Devil, an Enemy of all Righteousness, &c. with abundance more of the like tendency lye dispersedly in the said Book.

But notwithstanding all that can be quoted out of their Book, which fully render them Antichristian, Antiscriptural, and Antimanifestal, &c. yet they have many Advocates, and some Arguments, as well as the *Army of Satans*, &c. And the same cause move to the same thing, and this move me to Apologize, &c.

For altho' I am short of the gifts and parts of those who wrote against the aforesaid Errors (and for which they thought themselves obliged to Apologize) yet I do believe, that as we are Christians, we ought to contend for the Faith once delivered to the Saints; and my Conscience beareth me witness, that I have endeavoured to defend the cause of the same truth, with the same purpose, and by the same principles, so far forth as I am capable; and that it may appear such I shall answer some objections.

1. That the *Book* lay the *Chargers*, endeavours to render us odious.  
That his Printed Sheet delivered to the House of Commons was malicious.

2. That his impeaching our yearly Meeting was presumptuous.  
That great part of what he writ is not of his own doing, but of others, who have made the characters odious and obnoxious.

I most solemnly deny that my end in writing against them is to render them odious; but to convince them of their erroneous Principles and Practices, to warn others to take heed of them: And this cannot be done without shewing what they hold, nor better than from their own confuting Book; and that this is my way I appeal to the Christian Reader. Nay, further I have from time to time endeavoured to prevail with their Teachers to retract their words, and condemn their most blasphemous books, upon which I should have greatly desired; and since I begun this Book, I sent a Letter to G. W. to let him know that if he would meet me according to his proposals in his printed sheet, intitled *The Quaker's Vind.* &c. delivered to the Parliament, that I would desist, giving him ten days time, &c. But no answer returned, I shall proceed. And let them not blame me for exposing their errors and pernicious principles, since they are too proud to retract and condemn them: And whilst let them remember, that notwithstanding the Proverb, 'tis a greater crime to seal a Horse than to look on, unless she stander by consent, &c. So that the words in you to hold their errors, to write these Books, to publish these blasphemous, than for me to rectify them, and lay them open to publick view: So that 'tis a web of your own weaving that I cover you withal, how tightly soever you look. Besides, if you look into your Book, intitled *Plain and Simple Advice to Persecutors*, &c. p. 1, you will find, That their principle is to fight for their Religion, and to promote the same by the power of



## 4. The Generalized Inequality

"the sword," and that their Ministers always laboured to perform themselves  
 "O. And at that juncture of time too, when there was great talk of a  
 "Presbyterian Plot." Again see your Answer to *Falmouth*, p. 109. "And  
 "why poor Nonconformists after all, did preach up Battles, Spoils, Plun-  
 "ders, Sacrileges, &c. p. 119. Here are true Gospel Ministers, whose Gospel  
 "is peace on earth, and good will towards men; and not garments rolled in  
 "the Blood of Kings, Princes, Rulers; and People; no worldly Armies,  
 "Battles, Victories, Trophies, Spoils, Sequestration, Decimations, and the  
 "like blood-thirsty and tyrannical projects, &c. &c. &c."

And yet, at the same time when the Presbyterians were engaged as the Quakers would insinuate, none preached up Battles, Murders, and Slaughter more than the Quakers, as I could show at large, but chuse rather to refer the Reader to *The Snake in the Grass*, &c.

But why do they talk of exposing; who ever exposed, nay who ever flandered and belied their Adversaries, both in words, writing, and printing more than the Quakers have done? who ever called the Publick Ministers, Witches, Devils, Blasphemers, false Prophets, &c. as they have done. And this was the War *Eboli Burrows* talked, and by which they began, see his Epistle to G. Ewells Gr. 14th. Sec. 7th. "And first of all our mouths were opened," and our spirits filled with indignation against the Priests and Teachers, and against them we first began to war, as being the Cause of the people to err; yea the fountain of all wickedness, the illie of prophesies, the Antichrist, &c. And this was (says *Burrows*) the first work we entered upon, to shroud down the deceivers, and to lay them open, that all people might see their shame, and turn from them. &c.

Come G. Willebeers let us turn the Scales, and try if you can be willing to be dealt by as you have dealt by others, and whether you can freely drink (drink it you must whether you will or no) the same Cup that you have plentifully poured out to others : you began with the Clergy, and I begin with the Quakers ; your mouth was open, and your spirit filled with indignation against the Clergy, because they preached out of the Scripture, called Baptism and the Lords Supper Ordinances of Christ ; and *my mouth is open*, (so use your phrase) *and my Spirit is filled with indignation* against the Quakers contemning the Scripture, profaning the Ordinances, and Idolizing each other.

Your first work you entered upon was to thresh down the Clergy, as the fountain of wickedness, the issue of prophaneity, and the deceivers of the Nation; and to lay them open, that all people might see their shame, and turn from them: And now my work I am entered upon is to thresh down Quakerism, as the pest of the Nation, the fountain of wickedness, the issue of prophaneity, the deceivers of the people, and the broachers of damnable heresies and to lay them open, that all people may see your shame, and in abhorrence of your abomination to turn from you. Come G. W: look for the same measure for you are like to have it heaped thrust down, and running over. Come George remember your Brother Pen, who in his Book, *The Skirmish deferred*, was being told that the wrath of Britain was in the Quakers Writings, said p. 10. *It has invaded my body and soul, robb'd me and life: for I am* (said W. Pen)

"by my doctrine, if the Priest may be believed; an Heretic, a Blasphemer, an Atheist, &c. And what remains but that the Dogs or the Lions devour me, the Rabble or the Government sacrifice me, &c. And I pray, good Mr Pen, what are the Priests, if the Quakers may be believed, are they not *Witches, Devils, Blasphemers, Assassins, &c.* I say, if what you say may be credited, what are they good for, but the Dogs or Lions to tear them to pieces, the Rabble and the Government to sacrifice them, saying there, *Here goes a Witch, read Eccl. 22. 18. which says tis death: here goes a Blasphemer, stone him to death, Lev. 24. 16. Here goes a false Prophet, who is not to live, Deut. 18. 20. knock him down: thus in every Town where you come to get credit, you have invaded their Soul and Body, Religion and Life: Come smooth G.W. is not this seditious in the nature of it? You know Westminster Petitioners told you so.*

2. That my sister delibered to the House of Commons, Dec. 1693. was malicious.

*Answer.* Reader, I will give you some account of the reason of it. I having occasion to attend the Parliament by way of solicitation about our Trade, 1693. there was every day 4 or 5 Quakers up and down attending also: at last they presented a fine smooth printed paper, tiled *The Case of the People called Quakers humbly offered to the tender Consideration of the House of Commons, to incline them to grant the Petition of the said People, &c.* The Petition was to have their Word pass for an Oath, that they might be Rivals with the Peers of the Realm. But when I saw it, and considered how they but a little before had indicted me for printing a Book unlicensed, when I was 60 miles off, and they got them seized, and taken from my Book-sellers, notwithstanding they frequently print and publish without Licence: and also considering how by little and little they are getting ground, and knowing what a seditious People they would be, if there was not that Barr to keep them out of Government, I took their printed fine wheedling sheet, and answered it; and did immediately deliver the Answer to it to the Members, as I think it was my duty; and it was as kindly accepted by the Members: and the very same day, I delivered my said Answer to their Case. their Petition was thrown out, to the great joy of all Christian People; and notwithstanding G.W.'s belying Mr. Goldwell, I had his leave and hearty ascent to deliver it, and never had of him a word of dislike for all I have writ, nor of none such as he was.

3. That my instructing their yearly meeting was presumptuous.

*Answer.* If so? But why then did you teach me the way: See *Burroughs works*, printed by the order and approbation of *Geo. Whitbread, Anno 1672. p. 793.* Titled, *Persecution Impeached as a Traytor against God.* Now all your wilful sufferings for your obstinate disobedience to the Laws of the Land, by you are called Persecution, and that you have the presumption to impeach all the Judges, Justices, and your Officers, under the odious Name of Persecution, why may not I for ever impeach you who sit at *Devonshire-hall*, to null, make void, and repeal as unlawful, what the King, Lords and Commons, make lawful at *Westminster.* And whether I be most presumptuous for telling you of your faults, or you in consulting them (for that's the great case between

tween you and me) I will leave the Reader to judge, when I have recited the said Impeachment and Proof, as in the said sheet, viz.

The IMPEACHMENT.

That Geo. White and his Brethren, at a Convocation at London, the 5th of May, 1693. ending the 8th day of the same month, did contrive, make, and promulgate several Constitutions and Canons Ecclesiastical, containing in them divers matters and things, contrary to the Laws and Statutes of the Realm; against the Rights of Parliament, against the property of the Subject, and matters tending to Sedition, and of dangerous consequence; as may appear by the recited Epistle. A few instances thereof as proof, I shall recite.

The IMPEACHMENT PROVED.

The Quak. Yearly Epist. 1693. p. 1. And therefore that all due care be taken against the Grand Oppression and Antichristian Yoke of Tythes, that our Christian Testimony born and greatly suffered for be faithfully maintained against them in all Matters, and against Steeplehouse Rates, as also against the Burthen and Imposition of Banns; that Friends, at all their monthly and quarterly Meetings, be reminded to call for the Records of the Sufferings of Friends, to see that they be duly gathered, truly entered, and kept; and accordingly sent up [to London] as hath been often advised, both of what Tythe, &c. ~~pretended to be due~~ and for how long a time, and the time when taken; and by, and for whom; and what ~~was~~ ~~paid~~ ~~thereof~~, and the value thereof; as well of those not exceeding, as those exceeding the sums or quantities [of Tythes] demanded (it being a suffering in both for truth sake) they being in these particulars found defective and imperfect in divers Counties, which is an obstruction to the General Record of Friends Sufferings, &c.

Observation.

From whence we may conclude, that the main reason why the Quakers refuse to pay their Tythes and Church Rates, and other things which the Government calls for at their hands, is the Authority of their Yearly Meetings, and not Scripture Proof; and where is there a Parish in England, but feel (more or less) the sad effects and evil consequences of these their Antimagistral Inroachments; besides it looks very ill and ungrateful to charge the Government with Persecution for Tythes, which is a civil right established by Law. Yea even in that very Act of Parliament which gave them their Tolleration; and which some, if not all these Anti-Lawmakers know well enough, is in fol. 308. thus,

Provided always that nothing herein contained shall be construed to exempt any of the persons aforesaid from paying of Tythes, or other Parochial Duties, or any other Duties, to the Church or Minister; or from any Prosecution in any Ecclesiastical Court, or elsewhere for the same.



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And knowing these things, and considering their calling part of the Parliament proceedings in the very same Act of Parliament giving oppression, yea an Antichristian Power of Excommunication, and, as such, warn their Disciples not to pay them; thereby acquitting and absolving the Kings Subjects (if the Quakers be such) from their active obedience to the Laws of the Land; and which is still worse, to cause them to bring up to London a true and perfect Inventory, of all and singular the distresses taken for their non-payment of Tythes, Church-Wardens Rates, &c. and all this disobedience is in a great part owing to the usurpation of this Anti-magistral Synod or Convocation. Nor is this all, but if their yearly Epistles (which they keep as close as possibly they can) were all seen, you would see a hundred Instances of the like kind; one more I may shew, viz. In the 22d Year of King Charles the 2d, there was an Act of Parliament made to prevent seditious Conventicles, and that no Meetings above the number of four, besides the Family, were to be held under pretence of Religious Worship in other manner than according to the Liturgy of the Church of England. But in direct opposition to this, the Quakers made a Law at their Yearly Meeting, or Convocation held at *Derbyshire House* the 27th of May 1672, viz. *So it is our Advice and Judgment, that all Friends Gathered in the Name of Jesus keep up those publick Testimonies (meaning their Meetings in their respective places) and not decline, forsake, or remove their Publick assemblies, because of times of sufferings; as worldly, fearful, and polittick Professors have done (meaning the Presbyterians, Independents and Baptists) because of Informers, and the like Persecutors.* Signed by G. Whitehead, William Pen, &c.

Whereby it may be seen that their Principles and Doctrine are Anti-magistral and Antichristian too; so said Christ, *If they persecute thee in one City flee to the next.* And his Disciples met privately for fear of the Jews, as more largely handled in my Book, *The Painted Harlot both strict and white*, &c. Thus much by way of Apology for my Impeaching the Quakers presumptuous Proceedings in their Synodical Assembly.

4. What what I have wrote hitherto, or great part of it, is not of my own doing but by the Assistance of Learned Persons.

Answer, I know it has been the way and manner of the Quakers, from the first day I wrote against their Errors, to use all the ways and means they can to blast my endeavours, and by lies and false insinuations to weaken my Testimony: sometimes I write (say they) like a Fool, a Boy of 11 Years of Age will laugh at it; when that will not do, then I write so much otherwise that it cannot be my own; but some of the wicked Priests (as they account the Clergy) help me, &c. And this being bruted abroad, several Gentlemen have desired me to give some account thereof, which is as follows.

When G. W. in his charitable Essay, p. 2. charged me with Socinianism, saying, *Why did not thy Minister stop thee from running into such Socinianism*, &c. I went to Mr. Archer our Minister, and shewed him the passage, and desired his assistance in answering that particular. He read *Whitehead's Essay*, and my Book to which his was pretended to be an Answer, and he told me that what I had wrote was sound; and he immediately took his Pen, and wrote part of the 10



and the pages in the Introduction of *New Rome Arraigned*, &c. And which I also in the same page acknowledge in these words, *And thus my Minister tells me is not Ignorance nor Soemianism; but your Books teach it, &c.* And except this, I do not know that ever I had any Clergyman or other Scholar by me an hour in all I have wrote; nor six lines added or diminished by any such a one, nor has any Man so much as seen this before I sent it to London for the Press. I do say that my Book, *New Rome Unm.* &c. and *New Rome Arraigned*, &c. I did show to Mr. Archer, and to another neighbouring Minister a very worthy and learned person, in Manuscript; and both of them might alter here and there a word, which in the whole, in both Books, might contain 3 or 4 lines; but they altered no matter neither by adding or diminishing, but very well approved of what I had done, considering my capacity, as to Learning, and my business as a Tradesman. But what if I had assistance I am not the first, better men than I am, and fitter for such work, have had assistance. I could, if it were for my present purpose, show, that the very Quakers, who pretend they write by the Eternal Spirit immediately from Heaven, they not only have assistance, but when their Books come at their second days Meeting in London for Approbation, they then will take out, and put to, what is said to be thus wrote in the Name of the Lord, which is a most horrible cheat, for their message to write is either so, or not so; if so, how unfaithful are these Seers to alter what was given forth in the Name of the Lord; if not, see what Impostors are these Elders to approve of what they believe is false: And yet how frequent is it with their Quaker Teachers to question the truth of all men's sincerity but their own; charging the Charge to be False Prophets, &c. And now I do challenge G. W. and W. P. to produce one Clergy-man in the Nation, that ever prophesied in the Name of the Lord, and the thing came to pass. But G. W. and W. P. know, that 'tis frequent with their Preachers so to prophesy, and are found false Prophets, in that the thing comes not to pass, witness Sol. Eagles who prophesied, that John Storr should dye within a year, he being at that time ill, yet it pleased God he lived about 4 years after. But why should they render me such an Ignoramus, as that I should not be able to deal with the Quakers, who are not such Conjurers themselves: I know they did not always account me so, when they chose me to be their Representative, to go to the London meeting about Sufferings, about the year 1670. Nor when I was Clerk to their monthly and quarterly meetings 16 or 18 years together: Nor when they had their Register-book to new model, and to add Ely sufferings to it; (which old Records being by me, serve to shew me many of their Intrigues, particularly Sim. Gato's sham-suffering, for preaching at Plakemore in Norfolk, (where, pretending he lost 20, yet got 10 £ clear by it) See Sect. 17. &c.) as this Licence shews, &c.

From Bugg we desire thee to draw out the sufferings out of the monthly Book, and re-  
move them in the Publick Register-books, and add Ely and Littleport sufferings to the rest. Let them be done carefully and specially, it being by our Assent,  
Robert Smith, Rob. Letchworth, Jeremy Rose, Joseph Nunn, Eln. Wingfield, Robert Barker.

And thus much by way of Introduction,

Shewell, Jan. 15. 1625.

FRANCIS BUGG, Sen.

# A Brief HISTORY of the Rise, Growth, and Progress of QUAKERISM.

## SECTION I

**T**He first rise of *Quakerism* was in the year 1650. For *George Fox* coming to *Derby*, and going into the Church to disturb the Minister, was by the Justices committed to Prison, for that and his other blasphemous principles; and to this agree *Edw. Burrough's* Epistle on the front of *Geo. Fox's Great Mistake*. And this Justice *Bennet* was the first that ever call'd them *Quakers*. This I can prove by other Books, but you may read it in *Geo. Fox's Journal*, p. 32. to 40. And that it may plainly appear with what principles the *Quakers* came into the world withal at their first entrance, you may read a Copy of the Warrant, by which they were justly imprisoned, viz.

To the Master of the House of Correction in Derby.

*We have here sent you the Bodies of Geo. Fox and John Fretwell, brought before us this day, and charged with the avowing, uttering and braching divers blasphemous opinions, which upon their examination before us they have confessed: These are therefore to require you forthwith upon sight hereof, to receive them the said G. Fox and J. Fretwell into your Custody, and them therein safely to keep, during the space of six months, without Bail or Mainprize, or until they shall find sufficient security to be of the good behaviour, or be thence delivered by order from our selves. Hereof you are not to fail. Given under our Hands and Seals this thirtieth day of October, 1650.*

Ger. Bennet.

Nath. Barton.

I was once minded to have set forth more particularly what principles they came into the world withal, as I find them, even by the *Quakers* themselves, put forth in a Book titled *Saul's Errand to Damascus*, p. 1, 2. which, tho they have in the same Book pretended to answer the said Petition, yet I do positively affirm that their said Answer looks more like a Confession than a sincere Denial: As also the said Petition and their pretended Answer, being, with other their Time-serving Treacherous principles, fully spoken to, in that excellent Book lately put forth by a Divine of the Church of England, entituled, *The Snake in the Grass; or Satan transformed into an Angel of Light: Discovering the deep and unsuspected subtilty, caught under the pretended simplicity of the principal Leaders of the Quakers*, Printed for Charles Broom, at the Gun at the West End of St Pauls, 1696. containing about 600 pages; inasmuch that should I write after him, to shew their facing about to every power, even as the Weather-cock, sometimes for the Parliament, sometimes for the Rump, sometimes for the Committee of Safety, sometimes for the Council of State, and then for Monarchy; and to shew their encouraging *Oliver* against the Royal party, it would be like lighting a candle at noon-day. Their tempo-

raines being so excellently set forth in the said Book, yet that the World may see with what principles they press into the world, against all Rule, Law and Government, I may transcribe the said principles; because by what follows it may be seen what foundation they went upon, which was under pretence of magnifying the Light in themselves, to deny Jesus of Nazareth, to undervalue his death and sufferings, to condemn his Laws contained in the holy Scriptures, despise his Ordinances, revile Magistrates, reproach Ministers: In a word, they not only by these principles hereto annexed, but by their whole proceedings, have not only verified what I have already said, but manifested their principles to be Antiscritptural, Antimagistratical, Antichristian, unreasonable and irreligious. An Abstract of the said Petition is as followeth.

*Saul's Errand to Damascus, &c. p. 1, 2.*

*To the Right Honorable the Council of State, the Humble Petition of several Gentlemen, Justices of the Peace, Ministers of the Gospel, and People within the County of Lancaster.*

Humbly sheweth,

**T**HAT Geo. Fox and James Nailer are persons disaffected to Religion, and the wholsom Laws of this Nation, who have broached opinions tending to the destruction of the Relation of Subjects to their Magistrates, Wives to their Husbands, Children to their Parents, Servants to their Masters, Congregations to their Ministers: particularly,

1. Geo. Fox professed that he was equal with God.
2. He professed himself to be the eternal Judge of the World: (meaning the Light in him.)
3. He said he was the Judge of the World: (still with the same Intende I suppose.)
4. He said he was the Christ, the Way, the Truth, and the Life: (still meaning the Light: This I can prove from his Writings extant amongst the Quakers.)
5. He said, that whoever took a place of Scripture and preached from it was a Conjuror, and his preaching Conjuraton: (this is frequent in the Quakers Books, yea, an approved piece of Doctrine.)
6. He said the Scripture was Carnal: (yea, Death, Dust, Serpents meat, Beasts ware, the Husk; this G. *Whithead* hath vindicated.)

Thus much respecting Geo. Fox: what is relating to *Ja. Nailer* is spoken to in the said Book, *The Snake, &c.* But G. Fox being their great Apostle, and the founder of Quakerism, I was willing to set down the principles upon which he set up, and for which he was imprisoned, as you see: And the rather because Geo. *Whithead* and his followers have published a Journal of his pretended Miracles, and other deluding Charms: on purpose to bewitch the people, the *Quakers*, his Followers. Wherefore in this cannot there be no Neighbourhood between Geo. Fox and him; If *Saul*, serve him; who can

have refused to see the Name of God thus openly blasphemed? no that man  
 is no Christian: he has not zeal for God, nor love to the souls of men. The  
 Pope will not have the Pope called *Antichrist*, nor spoken disrespectfully of;  
 the Turk will not hear *Mahomet* blasphemed; as we are *Christians* let us stand  
 for Christ, and the Christian Religion. I have read how dangerous it is to  
 follow Hereticks, and shall *England* now become a nursery of Quakerism,  
 which spread itself like a Leprosie far and near, even to Nations beyond the  
 Seas? And therefore since *G. Whitehead, &c.* have printed the Acts and Mo-  
 numents of *Geo. Fox*, which the poor silly ignorant Quakers run a whoring af-  
 ter, as the idolatrous *Israelites* did after the Golden Calf, I am zealously con-  
 cerned to unmask the head of this *Amurrian* Tribe of Quakers, (*See* *G. Fox*;  
 and in a remembrance of what I was once my self, and that for many years,  
 I can do no less: And in this short Treatise I shall shew how *Geo. Fox* resem-  
 bled *Simon Magus* and *Ignatius Loyola*, for the tree is known of the fruit.

## SECTION II.

*Simon Magus* lived in the Apostles time, as saith *S. Luke, Acts 8. 9, 10. There*  
*was a certain man called Simon, which in fore time in the same City used Sorcery,*  
*and attracted the people of Samaria; giving out that himself was some great one, so*  
*that they all gave heed, from the least to the greatest, saying, this man is the great*  
*power of God. And said Eusebius Martyr, Many admired him as the Supreme God; they*  
*who heard of him, they believed and obeyed what he taught, they placed their hope and*  
*confidence in him. See Paul's Epistle to the Corinthians, p. 126. for more of this*  
*nature. And Epiphanius in his paraphrase upon this place saith, A man*  
*there was among the Samaritans called Simon, a deceiver of the people, and a*  
*master of darkness; who before Phillip came there, practised in that City Magick*  
*arts; and by his counterfeit Miracles had made the Samaritans fond of him; who by*  
*means of such fallacious and deceit, avouched himself before the simple and plain people,*  
*boasting that he was an excellent Prophet, and won the Samaritans, from the highest*  
*to the lowest, gave good heed; but nothing had he done in Jesus name, and therefore*  
*they, as a people oppressed or justly unjustly so, said, This fellow is Gods own right*  
*hand, which is called Magistry. Many a way have we been with them, and long had he*  
*made them with his Sorcery to dote upon him, and therefore when he had once gotten him-*  
*self a name with them of great estimation, many one believed him in all that he*  
*taught, &c.*

And besides, as History saith, *Simon Magus* was an early Blasphemer of the  
 Blessed Trinity, a sligher of the Scriptures, and a denier of the Law of  
 Moses: from all which four things are observable,

1. That *Simon Magus* gave out of himself that he was some great man, that  
 he wrought counterfeit Miracles in his own Name, and never in the name of  
 Jesus of Nazareth.

2. That all the Samaritans gave heed to him, from the least to the  
 greatest, believing all he taught, saying, This man is the great power of  
 God.



That he himself is a man of great estimation to be an excellent prophet; they that adored him is the Supreme God.

That he was a teacher of the Scripture, and a denier of the Law of Moses, and of the blessed Trinity, &c.

Now how far G. Fox is of kin to *Simon Magus* will appear in the next Section; for the tree must be known by the fruit; men do not gather Grapes of Thorns, nor Figs of Thistles; this is a true measuring Line, being laid to Scripture Rule.

### S E C T. III.

1. **T**HAT Geo. Fox gave out of himself that he was some great one. 2. That he brought Counterfeit Miracles, and never in the name of Jesus.

For proof of the first of these read his Journal, p. 31. Being asked whether he was sanctified, answered, *Yes, for he was in the Paradise of God, had the power of God blundered (said George) amongst them: And they (the world) would not did fly like chaff before the wind, p. 60. So that it was a dreadful thing unto them when it was told them, the man in the Leather Breaches is come. Again, p. 59. A woman said that an Angel or Spirit came into Beverly Church, and spake the wonderful things of God, to the astonishment of all that were there, and when he had done it passed away, and no man knew whence it came, nor whither it went, &c. This G. Fox owned himself to be the man, and left the matter under his own hand, which must be to magnifie himself. Again, p. 47. I did I see (said Geo. Fox) the heavens opened: p. 45. Whilst I was yet in the house of Concession (said G. F.) there came unto me a Troop, & I was sitting in the Temple-house (said the Troop) hearing the Priest, the voice of the Lord came unto me saying, dost thou not know that my servants (G. F.) is in prison, go to him for liberation; so I (said G. F.) spake to his condition, and his understanding was opened. Again, p. 67. I call'd the Accuser Judas, and said Judas's end should be his, and that was the word of the Lord and of Christ thro me to him, and shortly after he hang'd himself. Again p. 74. Then said Fra. Howgill of me, this man (G. F.) speaks with authority, and not like the Scribes. Again, p. 63. Now I sat on a Hay-stack, and spake musing for some hours, the professors being desirous to hear me speak, asked when I would begin, and when I would speak? One present bid them wait, and told them, that the people waited upon Christ a long while before he spake. Again, p. 278. At Leith (in Ireland) the Intercorper told me, that the Council had granted forth Warrants to apprehend me; to whom I said, What do you tell me (G. F.) of their Warrants against me, if there were a Car-load of them I do not heed them. Again, p. 431. The takers and payers of Tythes must be justified against in the Lord's power. Again, p. 438. Many friends were imprisoned at London and other places, for opening their Shop-windows on Holydays and Fast-days, which friends could not but do, for we were redeemed out of days by Christ Jesus, &c.*

Thus, Reader, I have given thee a small sample of G. Fox's own words of himself in his Journal, shewing that himself was some great one: I am next coming to his Books, for another sample, and when you have them, com-

men to *Simon Magnus*, touching the Quakers, and how which countries exceeds each other in magnifying the Quakers.

The *Trial of G. Fox at Lancaster Assize*, p. 21. And before I came to the Bar I was married to pray, and the thundering voices answered, I have glorified thee, and will glorify thee again: And I was filled so full of Glory, that my head and ears were filled full of it: And when the Judges came up, they appeared all as dead men under me, &c. Alluding to Christ, John 12. 28. 16. 14. and 17. 1.

News coming up, &c. Written from the mouth of the Lord, from one who is naked, and stands naked before the Lord, clothed with Righteousness, whose name is not known in the world, risen up out of the North, which was prophesied of; but now it is fulfilled. G. Fox.

Several Petitions Answered, p. 60. My name is covered from the World, and the world knows not me, nor my name.

Saul's Errand to Damascus, &c. He that hath the same spirit that raised up Jesus Christ from the dead, is equal with God.

A Battledoor, &c. Introd. All Languages are to me no more than dust, who was before Languages were, &c. Alike to James Parnell, one of his Disciples.

Two Watchers, &c. p. 37. But to the end of all disputes and arguments I am come, for before they was I am. See W. P.'s *Christ, Qua. and Div. Test.* p. 96. And you will find both Fox and Parnell call themselves Christ, in W. P.'s sense: And that in W. P.'s sense he that suffered at Jerusalem, was no more Christ than they. (i. e.) G. Fox and Ja. Parnell: for Fox said he was before Abraham, in that he was before Languages were: Parnell was before Abraham, in that he was before Arguments were; for between Abram and Lot's Heardsmen there were Arguments. And for the Humanity of Christ, the Quakers deny it, as clearly as the *Sevintians* deny his Godhead; read Sect. the xviii. thus I hope I have proved the first part of the Paragraph: And now to the second, which is, that G. Fox works counterfeit miracles, and not in the Name of Jesus Christ; for proof of this see his Journal, p. 170, 171, 30, 370, 373, 501. and there you will find G. F. spake to a woman, and the Lord (he says) raised her up; in 171 I find there is two miracles, and which to take I cannot tell; but one of these two is must be, viz. A Woman married a Man in Debt, and she went distracted; sent for G. Fox, he spake to her, she mended. The other was two men fighting, whom G. F. being a stout man, parted; but neither in the Name of Jesus. In p. 167. he tells us of many Miracles the Quakers wrought, but mentions not where, nor upon whom. Likewise, *Cly Pool* had a fit of the Stone, and G. F. laid his hand on him, and afterwards he mended: One in *Maryland*, said to be a Parliament Men (tho I am informed there is no Parliament there, and that spoils this Miracle) healed. In short, they are all feigned, counterfeit Miracles, and none done (as *Erasmus* well observes of *Simon Magnus*) in the Name of Jesus of Nazareth. But to read the story of *Ja. Slays* broken Neck, 'twould make a melancholy man laugh: oh G. F. stand by him, and pity him and his Family. Well to work went G. F. and throws away his Gloves and Strick, saying, I got to him as soon as I could, I took hold of his hat, I took his head in both my hands, and set my knees against the tree: &c.

calling the head: mark Reader here what I, I, and my, my, note with Prayer, not a word like the Apostle, in the Name of Jesus be thou healed; no: what can *Whithead* say to this? Is he not alarmed of their horrible delusions? I have said enough to wise men: and bray a Fool in the Mortar, and they will not be wiser.

## SECT. IV.

2. **A**ND the Foxonian Quakers gave heed unto G. Fox from the least to the greatest, believing all he taught, saying he is the power of God.

1. That they gave heed to him in all he taught, 'tis demonstrable from divers reasons, But for brevity sake I shall mention this, viz. of all the Blasphemy that ever G. Fox spake or wrote, never a Quaker of his Party ever condemned one passage, but either justified it, or if that could not be done, then excuse it; see *W. Pen* in his Book *Judas and the Jews*, p. 44. Tho' to do the dissenting Quakers justice, who meet in *Harp-lane*, they did by their Book, *An Answer to several passages, &c.* p. 10. condemn G. F.'s words in the *Battle-down*, as High Blasphemy; and p. 6. laid *Geo. Whitehead* as guilty of the aforesaid charge, (i. e.) of being a contentious Scribbler, of giving base names, &c. and in part of clearing gross errors. Indeed when I saw this come forth, I was in hopes of a Reformation; but alas this was no sooner come to my hand, but I had another sent me which justifies G. Fox, and G. Whitehead in all their abominations signed by

<i>Edw. ...</i>	<i>William Phillips,</i>	<i>John Feild,</i>	<i>Will Sanders,</i>
<i>Waller Miers,</i>	<i>Tho. Mircks,</i>	<i>Michael Russel,</i>	<i>Geo. Bowles,</i>
<i>Ebo. Cox,</i>	<i>John Vaughton,</i>	<i>John Knights,</i>	<i>John Tomkins,</i>
<i>Gilbert Laity,</i>	<i>Nath. Marks,</i>	<i>Hen. Goldney,</i>	<i>Tho. Husson,</i>
<i>Charles Baskett,</i>	<i>John Cooper,</i>	<i>Will. Bingley,</i>	<i>John Evered,</i>
<i>Tho. Lower,</i>	<i>Tinn. Emmerton,</i>	<i>Charles Marshall,</i>	<i>Dan. Whorly,</i>

So that when all these came out in the name of the rest, I concluded the Foxonian Tribe, from the highest to the lowest, believed all G. F. taught, how Blasphemous soever it was. And now to the second part of the paragraph, that they say he is the power of God; for proof of this see the third Table or Index to G. Fox's Journal, under the Letter M, for Miracles, where 'tis thus said, Miracles wrought by the power of God. And when I turned to p. 370, 371, where one of the profoundest Miracles he did is recorded, and as a Miracle too, there is nothing but I George Fox threw away my Stick and Gloves, I, I, I, &c. If G. Whitehead say 'twas the life of Christ in him, I tell him No, it must be G. Fox, for the life of Christ in him need no Stick and Gloves: from whence 'tis plain they hold parallel with the poor deluded *Samaritans*, calling G. Fox the power of God.

4. **T**hat G. Fox got a name of great estimation to be an excellent Prophet, until his Followers adored him as God.

The fifth part Christ, Qua. disting. p. 77. *That G. Fox is blessed with honor above many Brethren, and that thousands will stand by him in a heavenly record: That his Life Reigns and is Spotless, Innocent, and still retains his Integrity; whose Eternal honour and Blessed remembrance remain still; yea, his presence and the dropping of his tender words in the Lords love was my souls Nourishment, &c. for more of this see New Rivers ann. from p. 42 to 48. Yes, (so dreadful was G. F.'s name to the people beyond Sea, that they published it to the world) viz. That mentioning the name Geo. Fox did prick them to the heart, &c. See their book A true Account, &c. p. 42.*

The Quakers Challenge, &c. p. 6. *Stand up Muggleton, who calls thy book a Looking-glass for Geo. Fox, whose name thou art not worthy to take into thy mouth,*

*This Sel. Eccles. who wrote the Quakers Challenge, is the Prophet, who prophesied, that John Story should die within one year, being then very ill, who lived 4 years after; and as G. Fox said, first reckon himself nor his name was known, see Sect. 2d. Yea a Prophet equalized with Christ, a right Samaritan, &c.*

*who is a Prophet indeed, and hath been faithful in the Lords business from the beginning: it was said of Christ he was in the world and the world knew him not. so it may be said of this true Prophet, whom John said he was not, but thou shalt feel this Prophet (i.e. G. F.) one day, as heary as a Millstone upon thee; and altho the world knows him not, yet he is known.*

Next see an Abstract of a Letter sent to *Cor. Em* in his Life time, from Barbadoes, by *Yoshiah Com*, one of their eminent Preachers, dated the 21st, 12th month, 1658. and every word of it vindicated by William Pen in their book titled *Judas and the Jews*, &c. p. 44. viz. *Dear Geo. Fox, who art the Father of many Nations, whose life has reached thro us thy children, even to the Isles afar off; to the begressing many again to a lively hope for which Generations to come shall call thee Blessed, whose loving and habitation was in the palace of the Garden, in which thou Rules and Governs in thy greatness, and thy Kingdom is Established in Peace, and the Earth is shewing it without end.*

Next a Letter to G. Fox from *John Audland* out of the West of England, somewhat abridged, &c. *Dear and precious one, in whom my life is bound up, my strength in the hand; by thy breathing; I am nourished, by thee my strength is renewed, life and strength come from thee; holy one, daily do I find thy presence with me, which doth exceeding preserve me, for I cannot raise but in thy presence and power; pray for me, that I may stand in thy bread for evermore. I am thine, begotten and nourished by thee, and in thy power am I preserved, glory unto thee, holy one, for ever, &c. See this Letter at large in *The Discovery of the accursed thing enlarged*, &c. p. See their book titled, *Who will go only an angry Friends.**

*And thou ab North of England, who art counted as desolate and barren, and reckoned the least of the Nation, yet out of thee did the branch spring, and flow forth, which giveth light to all the Regions round about, and the Son of Manhood is come and dwelleth*

\* Mich. 2. Matt. 2. 6. Joh. 7. 42.  
\* 2. 2. 3. 8.  
\* 2. 2. 3. 8.  
\* 2. 2. 3. 8.



See, and one of them the terms of the Land promised, which makes the earth to tremble, and be removed; out of them Kings, Priests, and Prophets, did come forth: Lift up your voices, blow the Trumpet, sound an Alarm out of the holy mountain, proclaim the acceptable year, and the day of vengeance of our God; gird on your sword on your thigh, put on the tried Armour; ride on, ride on my brethren and fellow soldiers, make all plain before you; make the heavens tremble, and the uncircumcised fall by the sword; spare none neither Old nor Ase, neither old nor young; kill, cut off, destroy: Dab your sword in the blood of Amalek, and all the Philistines and Egyptians; blow Agag to pieces, break down the Rocks, cut down the Cedars, make the Devils (i. e. the Priests) subject, cast out the unclean spirit, (i. e. that pay or receive Tyths) raise the dead, shut up in Prison, bring out of Prison, cast in your Nets, launch into the deep; kind the fires in bundles, cast them into the fire; the good Angel (i. e. G. Fox) is come, throng in your Cities, reap the earth; silence all Disputers and Diviners for ever; triumph upon all the host, the mire and dung for ever; prepare your selves to battle, for the Nation that despise our God, saying, Asha is the God of the Quakers, a rebellious people that will not come under our Law, &c. and so on, see New Rome unruled, &c. p. 85. more at large.

Note this is one of their Books the Worlds people is not to see, it's to go only amongst Friends.

And thus you see, that as 'tis written, Acts 10. 24. To him gave all the Prophets witness, &c. so you see that all the Quakers Prophets being 400 in number, give witness to Geo. Fox, and adore him, as the Branch, the Star, the Sun of Righteousness, whose being and habitation is in the power of the highest, ruling in his Kingdom, the increase of which is without end, as say the Quakers his Idolatrous Adorers; by which 'tis clear he outstrips Simon Magus.

## SECT. VI.

4. **T**hat G. Fox was a fighter of the Scriptures, a denier of the Faith of Moses, and ordinances of Jesus Christ, and a Blasphemer of the Blessed Trinity.

News coming up, &c. p. 14. Your original is carnal, Hebrew, Greek, and Latin; and the light is carnal, the Letter and your Baptism is carnal, and their Sacraments is carnal, and their Communion is carnal; so dust is the Serpents meat, their original is in dust which is the letter, which is death; so the Serpent feeds upon dust, and their Gospel is dust, Matthew, Mark, Luke, and John, which is the letter, p. 34. A voice and a word to all you Deceivers, who deceive the people, and Blasphemers who utter forth your Blasphemy and Hypocrisy: that tell people of a Sacrament, and tell them it is the Ordinance of God: blasphem, blaspheme, and tremble before the Almighty, for dreadful is he that will put out his vengeance upon you, who live in the Witchery and bewitch the people; and these things (i. e. Baptism and the Lords Supper) that God never commanded, are given forth by you who are braced with deceit: and no Witch must live in Israel, (i. e. in the Church).

The Quakers Refuge fixed, &c. p. 17. Whether the first Promise of the Scriptures was made to Hercules, or whether both these are not one; or whether there are

many words contained in the Scriptures, which were not spoken by the inspiration of the Holy Spirit; whether some words were not spoken by the General Inquirer; some by wicked men; some by wise men ill applied; some by good men ill expressed; some by false Prophets and yet true; some by true Prophets and yet false, &c.

Now this being propoed as doubtful, overthrows the certainty and authority of the Scriptures; for if what the true Prophets spake was false, and what wise and good men spake was either ill applied or ill expressed, and what the false Prophets spake be true, what certainty is here: this put to the Quakers practice in laying down in their Families, as well as in their Worship, the use of the Ten Commandments, Lords Prayer, and the Apostles Creed, together with what is above recited, is plain, that Geo. Fox and his Followers are Slighters of the Scriptures. Now to the 3d part of the Paragraph, viz. A Blasphemer of the Blessed Trinity, one of his Sons books, The Sandy Foundation Shaken, &c. p. 10. *No one substance can have three distinct subsistencies, and preserve its own unity; for granting them (i. e. Trinitarians) the most favourable definition, every subsistence will have its own substance, & three distinct subsistences will require three distinct substances or beings, consequently three Gods, p. 16. The vulgar doctrine of satisfaction being dependent on the second person of the imagined Trinity refuted from Scripture, &c. says W. Pen; but I say neither he, nor all the Sons of Simon Magus, are able to refute that Article of the true Christian Faith.*

## SECT. VII.

**I** Am now coming to *Ignatius Loyola*, the first Founder of the Jesuits, and to shew that as G. Fox was one with *Simon Magus* in Doctrine, yet in Discipline he very much resembles *Ignatius Loyola*; and before I proceed, I shall shew, that I am not alone in this opinion, and that from the judgment of two Learned Divines of the Church of England, out of two books, the one intituled, *The Good Old Way*, &c. p. 121, 122. But of all the Sects which are among us, undoubtedly the Quakers have been, and are, most eminently serviceable to our common Adversary; for their principles are such as could not come out of any other Mint but the Jesuits. And truly no opinions can more resemble theirs, than those that are held by that crafty and perverse Sect: do they (the Quakers) not think themselves as infallible, as the Romanists think the Pope himself to be: and do they not say, that one reason why they divide from us is, because we confess our selves to be men, subject unto error: do they not lower the Magistrates Authority (as the Jesuits do) and by all imaginable methods endeavour to render him contemptible; do they not villify the best Scriptures (as the Jesuits do) and call the Bible a dead Letter; do they not cry up the light, the light; just as the Jesuits cry up tradition, tradition: do they not think themselves to be the only people of God, (as the Jesuits think their Faction to be) and count all others who are not of their Communions Reprobates and damned persons; do they not take it for granted, that they are perfect and cannot sin? Why, do but turn the Tables, and behold it is Jesuitism upon which they build the Doctrine of Meritorious good Works: for whom there is no salvation that can be so denied.

But the most lucky and advantageous principle that ever was infused into them, is this; that they might not by any means follow the call of it by due Authority. The Jesuits were no Fool when he taught them this, for hereby he keeps out of harms way, and shelters himself from a necessity of taking any Oaths of Supremacy or Allegiance; this Principle therefore they do errantly guard, and make many proposals that they may be allowed this, and as long as 'tis allowed it will be impossible to hunt our Enemies out of the Herd, or to distinguish indeed between a Quaker and a Jesuit.

By this any unprejudiced Man may see, that this fallen and dogged Set is the Jesuits natural and undoubted Issue, tho like other bastards they are ashamed to own their father &c.

A Discourse concerning the Idolatry of the Church of Rome, p. 282. To any one who compares them (i. e. Jesuits and Quakers) would imagin the Life of Ignatius had been their great Exemplar. I know not whether any of that innocent and religious Order of Jesuits had any hand in forming this new Society (i. e. Quakers) among us, as has been frequently suggested; but if one may guess the Father by the Child taken so, Ignatius Loyola the Founder of the Jesuits, was at least the Grandfather of the Quakers, &c.

And now it remains, that Ignatius Loyola and G. Fox compare notes, that we may rightly understand, whether indeed the Quakers be the natural Issue of the Jesuits, as both these learned Divines agree they are, and if they be, let us lay this spurious off-spring at Ignatius Loyola's door; but let us judge the tree by the fruit. 1. Did Ignatius Loyola cry down the Scriptures; so do the Quakers, witness the contemptible names they bestow upon them, as *beasty ware, carnal letter, dust, death, and serpents meat*.

2. Did Ignatius, whose Life was exemplary, delight in and read the Popish Legend of the Lives, Miracles, and Enthusiasms of their Saints, as *Don Quixot*, rather than the Scriptures; so do the Quakers, who read their own Epistles in their meetings for worship, and suffer none to call the same *Edits* and *Canons*.

3. Did Ignatius preach in the Streets, Market-places, on Bulks and Haystacks, in opposition to Authority, so did the Quakers for many years. 4. Did Ignatius exalt his own sufferings, so do the Quakers, saying *their sufferings are greater and more unjust than the sufferings of Christ and his Apostles, and Martyrs*, read Burroughs works, p. 273.

5. Did Ignatius refuse to put off his Hat to men in authority; the Quakers do the same. 6. Did Ignatius allegorise the Scripture, the death and sufferings of Christ, his passion, attonement, resurrection and ascension to be within, so do the Quakers. 7. Was Ignatius a Tradesman; G. Fox was a poor Journeyman Shoemaker, and wrought Journey-work for George Gee of Manchester, and so are many of his Followers, the Preachers amongst the Quakers; and G. Fox was no Scholar, but ambitious of being thought so; for instance, his Book stiled *A Bartledoor for Teachers and Professors*, Anno 1660. to learn singular and plural, *vix. tu* and *vos*, with the form and figure of a Bartledoor, to imitate a Childs penny Horn-book, containing divers learned Languages, as *Greek, Hebrew, Latin, Syriack, Italian, Caldee*, and divers others; and all this noise to bring into contempt both the Gentry of this famous, christian, and learned Country, and the learned Clergy.

8. Did Ignatius and his Disciples pretend to a gift of discerning, to know the thoughts of their Neighbours, so did G. Fox, who said *the Quakers have a spirit given them beyond their fore-fathers, and know who are Saints, who are Devils, and who are Apo-*

## A Brief History

... without speaking ever a Word, &c. saying, as Christ is so are we (Quakers) in this world, *Gr. myst. p. 89.* 10. Did *Ignatius* travel up and down preaching, working Miracles, seeing Visions, to *Manfredi, Manresa, Barcelona, Padua*; and after he was soundly beaten for not putting off his Hat to the Governor of *Barcelona*, back again to *Salamanca*, where he was put into the Dungeon, and there chain'd to a Post, at which he gloried as much as ever his Grand Children did; after that to *Antwerp, Paris, Rouen*, where he stood up to the neck in dirt to represent to his Companions the filthiness of sin, and to get commiseration in the people, and thereby some followers; as *G. Fox* and his followers used to go into Churches, till some or other brake their Shins, or made their Nose bleed; and then some silly tender people would follow them, into some poor womans house, where they would hold forth, and tell them do you see the fruits of the Priests; and so gather and there a few unwary Disciples, &c. at last *Ignatius* got to *Rome* to *Pope Paul 3d.* and got his Bull to confirm the Society of Jesus, *October 3. 1540.* and for more of *Ignatius Loyola's* Acts and Monuments I refer the Reader to the Works of *Massejus Orlandinus* and *Ribadeneira*, who wrote his Life.

So did *G. Fox* to settle Quakerism travel up and down, disturbing Ministers in Churches, preaching in Barns, Market-places, on Haystacks, on Bults, working Miracles, yea as true ones as *Ignatius Loyola*, and as like them as if they were Twins, quite through *England, Wales, Ireland, Holland, Barbadoes, Virginia, Maryland*, and many places more, as his Journals set forth; so that 'tis needless further to blot paper to manifest the parity between *Ignatius* and *George* his Grandson: if *Ignatius* pretended to a sinless perfection, *George* and his followers are full as good as it, read his *Gr. myst. p. 11, 107, 267.* where he tells you he can give an infallible character of another mans state and condition; and that he who is not infallible in his judgment, council and advice, is no Minister of Christ, that the Quakers are the only Ministers of Christ. And as a further proof that *G. Fox* and his followers are *Ignatius* his dear Children, read the Works following, and a hundred more of their Books, and you shall not find one passage wherein they make confession of their sins to God, and beg pardon for Christs sake, according to the example of the Prophets, Apostles, Saints and Martyrs, in all ages; neither if you go to 1000 Meetings shall you hear one of their Preachers have such an expression in their mouths, viz. as confessing their sins, and begging pardon for Jesus Christs sake: And for example I have read great part of these Books following, and cannot find such a passage: I was also a Quaker 25 years, and in all that time I do not remember such a passage: If any think I wrong the Quakers, let them read and search as I have done, and shew me such a passage if they can: The Books by me most examined are this,

<i>Edw. Burroughs</i> , in folio, containing pages	896
<i>Sam. Fishers</i> Works, in folio, pages	954
<i>St. Henrys</i> Works, in folio	709
<i>Geo. Fox</i> his Journals, in folio	612
<i>Geo. Fox</i> his Great Myst. in folio	407



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<i>Will. Smiths Works</i> , in folio	565
<i>W. Pens and Geo. Whiteheads Chriff. Qua.</i> in folio	555
<i>W. Baylys Works</i> , in quarto	774
<i>Rich. Hubbertshorn Works</i> , in quarto	374
<i>W. Pens Invalidity</i> , in quarto	401
	6317

Thus I have given you a sample of their Books, and read as many of them as you please, and if thou art a Quaker, and has but a spark of Christianity left in thee, I admonish thee, and that for thy own Souls sake, read these Scriptures, *Luke* 11. 4. *1 Joh.* 1. 8, 9. *Cap.* 2. v. 5. *Psal.* 38. 18. & *51.* 1, 2, 3. *Iſa.* 64. 6. *Lam.* 3. 41, 42. *Job.* 7. 20. *Dan.* 9. 4, 5, 20. *Jer.* 10. 25. *Luke* 18. 10, 11. *1 Kings* 8. 47. *Prov.* 20. 9. *Ecclef.* 7. 20. *1 Tim.* 1. 15. And then compare the practice of the Saints of old to the practice of the Quakers, and they do no more resemble each other than black does white. Here you will see that

*Moses* that meek and good man, *David* a man after Gods own heart, *Isaiah*, *Jeremiah*, *John*, *Jeh*, *Daniel* the beloved of the Lord, *Paul* the great Apostle; they all acknowledge themselves sinners, they begg'd pardon for Christs sake: But you can never hear that *G. Fox*, *Sam. Fisher*, *Ed. Burrows*, *W. Pen*, *G. Whitehead*, *W. Smith*, *Fra. Hawgil*, *Wm. Bayly*, nor *Richard Hubbertshorn*, in all

Nay, so far are they from this practice, that one of their Preachers, In the Book, *A Mustick Lash*, &c. says, p. 22, *I do affirm that if John (the Apostle) had said he had been a sinner, he had Lyed, &c. Oh Impudence.*

these 6317 pages that they make the least confession of sin and that they ever beg pardon for the same. And this I take, and have done for many years, to be an Argument that they are of a different faith and practice to the Apostles, the Prophets, the Martyrs, and all true Christians to this day. And if any be desirous to be further satisfied read my book, *The Quakers detected*, &c. p. 8 to 12. *New Rome unmasked*, &c. p. 16 to 20, where I have largely treated on this head; I also recommend an ingenious piece called *The Quakers Quibbles*, which to this day they have not been able to answer.

## S E C T. VIII.

**T**He Invalidity of *John Faldo's Vindication*, &c. part 1. page 103. cap. 5. I find *William Pen* making a piteous moan against *John Faldo*: And begging (like a poor Fryer) of his Reader, to do a poor people right for once, viz. Reader, I beseech thee for truths sake, on whose side never thou shalt find it to be, to examine with all impartiality his Charge, our Answer, his Reply, and our Rejoinder; if his Humility, Reason and Justice hold any proportion to his great Confidence, we yield: But if upon an impartial consideration he shall be found to clip and pervert our matter, and to shuffle with us in his own ends as a poor people Right.

William I have read both sides, and do say that he hath contradicted your faith, and taken in the sense fully, and what you add to it is but your gloss: I have seen your Doctrine is plain and positive, which teach, *That* is an

mand from God to me, what he commands to another: neither did any of the Saints which we read of, in Scripture, act by the Command which was to another, not bearing the command to themselves: I challenge to find an example for it, they obeyed every one the command to themselves, &c. See his Works, p. 47. And Mr. Faldo repeats so much of your Answer, as carries the strength of your Argument, which is this, viz. No Command in Scripture is any further obliging upon any man, than as he finds a conviction upon his Conscience; otherwise men should be engaged without, if not against Conviction; a thing unreasonable in men. Thus far Pen.

### Observation.

The Observation I make is this, that your Friend Burroughs Doctrine is perfect Rantersim, and that by the Doctrine of William Pen too. A brief examination of Lib. Spiritual, &c. per W. P. p. 3. For it is a dangerous principle, and pernicious to the true Religion, and which is worse, 'tis the root of Rantersim to assert that nothing is a duty incumbent upon thee, but what thou art persuaded (or convinced) is thy duty. Again p. 11. The enemy is at work to scatter the minds of friends by that Loose Pica, what hast thou to do with me, leave me to my freedom, and to the Grace of God in my self; this is a denudation from, and a perversion of the ancient principle of truth; if any one shall say I see no evil in paying Tythes, I see no evil in marrying by a Priest, I see no evil in keeping my Shop shut upon the worlds holy days, and Christmas days (and fast days) which is confusion to self, &c. I say my Observation is this: the Quakers will impose as an indispensable duty an absolute conformity to their orders, to their laws, to their canons and decrees; and if any plead to stay till they be convinced of the reasonableness of their commands, this is Rantersim, yea downright Rantersim, altho it be to pay Tythes which the Law commands, to observe such days commanded by Authority, and which, as such, the Scriptures enjoyn, which say, be subject to every ordinance of man for the Lords sake, &c. But to obey the Scripture commands, as such, that's no obligation (by W. Pen doctrine) unless a man be convinced thereof, or unless he have the command anew, and as immediately as the inspired Apostles and Prophets had; see my Book de Christiana Libertate, &c. p. 30 to 45, where the Quakers imposition about things of indifferency are at large handled.

But Mr. Faldo tells the Quakers (and I think not without good reason) that this Doctrine of the Quakers springs from such a pernicious principle as carry all inquiry to the womb of it, &c. But as W. Pen desires, beseeches and begs, that I should for once do a poor [deluded] people right, so I will answer his request, and the way to do it is, to set down Burroughs Doctrine, and W. Pen Answer, at least so much of it, as carry the strength of his argument, viz. Burroughs Works, p. 47. Elbas is no command from God to me, what he commands to another; his ship of Me Saints which we read of in Scripture, act by the command which was to another, not bearing the command to themselves.

Whereas from the rectified Doctrine of Burroughs Mr. Faldo charges the Quakers to teach, that no commands in Scripture, as such, are binding to us; which is committed as such a pernicious principle, as carry all inquiry to the womb

of it, &c. to say which, pray hear Mr. Pen answer, He this, said he, I answer briefly and plainly, no command in Scripture are any further obliging upon any man, than as he finds a conviction upon his conscience; otherwise men should be in danger without, if not against convictions; a thing unreasonable in a man.

Now I cannot see how W. Pen's argument can answer the end proposed, since 'tis very hard for the Quakers, nay impossible, to be convinced of the reasonableness of their obedience to Scripture commands, as such, if they adhere to the Quakers Doctrine, and names of contempt they frequently cast upon it. First for names, viz. *Beastly words, carnal lusts, the husk, dust, death, serpents words*; some of it spoke by the great Injurer, some by wicked Men, some by true Prophets yet false, some by wise and good Men, yet either ill applied or ill expressed: And that when their Master Harmer was the first Person to raise a question, &c. I say here is no ground to hope, that these Teachers will ever convince their Hearers of their duty of obedience to Scripture commands, as such: Again, that the people may as well turn the Scriptures as their Books: Again, if ever you read Christ and the Apostles, you will ever read our Writings, (say the Quakers) which are given forth by the power and spirit of God: Again, What is spoken from the spirit of him in any, is of as great authority as the Scriptures and Chapters are, and greater; and very much to this effect, as in this Treatise, as also in *New Rome Arraigned*, is plainly proved from the Books of their Teachers of greatest note: Inasmuch that there seems no possibility for the conviction of their followers (who adhere and believe such doctrine) of their duty of obedience to Scripture commands, as also may appear from their practice, as for example Christ said, go teach all nations, baptizing, &c. do this in remembrance of me, &c. here is two positive commands which the Quakers have quite thrown off, upon their principle, that no commands of God which he commanded to others are binding; now unless they have a command from God, as the Apostles had, at least until (as Pen saith) they are convinced 'tis their duty to obey; which is impossible, if they tell them, 'tis *Conjuratorial to preach out of the Scriptures, that they are highly wise, serpents meat, dust, and death, &c.*

Again hear what one of their most noted Teachers says, *A Mistle Lecture*, &c. p. 25. *Where they* (the worlds people) *are, I was, in performances, in ordinances, in hearing, in reading, in prayers, and fasting; but when I came to bend my mind to that of God in me, (viz. Quakerism) I durst not give God thanks for the Victuals set before me, &c.* And the reason is plain; he not having the same command the Apostles had; for if Scripture precept had been binding, he had not only the command, but example of Christ and his Apostles; and the like may be urged for their disobedience to the Laws of the Land, particularly about Tythes, which W. Pen and the Quakers make criminal in their hearers to pay, as likewise to shut up their Shop-windows on Fast days commanded by Authority, these are made capital sins in the hearers. But for non-submission to their own humane inventions, they charge them with Ranterism; thus have they (like their Predecessors the Pharisees, who strained at a Gnat and swallowed a Camel) made void the commandments of God, and precepts of the Gospel of none effect by their tradition. Thus 'tis apparent that this Doctrine, &c.



the commands of God in Scripture are not further obliging upon any man than to  
 bind a conviction upon his conscience, is so pernicious, *that it carries all piety in the*  
*womb of it*: And that this position opens the Flood-gates to all error, atheism,  
 impiety and wickedness; for if conviction be all the ground of obedience to  
 the commands of Scripture, and that no man until he is convinced that he is  
 obliged to obey the commands of God laid down in the Scripture; then all  
 rational Laws, Orders and Governments, both divine and humane, are over-  
 turned; and from the date of this position a stop is put, so far as tis received  
 and embraced, to all Religion and Piety towards God: and upon this bottom,  
 as their principal foundation and corner stone, the Quakers first rose in the  
 North, breaking all Law, Order and Government, disturbing the Ministers  
 in their Churches, and all other Societies; for they were not convinced that  
 they ought to obey Magistrates, nor their Laws; and how far they still re-  
 main this principle this Treatise will shew: (tho I grant for self-ends they are  
 somewhat reformed, and to maintain their Grandeur, their Trade, and to  
 get into the favour of the Government, that in time they may come to be  
 Justices of Peace) For it is certain that this position, together with their other  
 doctrine, take away and rob the Scriptures of their divine Authority, leaving  
 all loose and uncertain; and where this doctrine will end, were it generally  
 embraced, God only knows: for the Quakers conscience being hardened by  
 the Doctrine of their Teachers, against the Ordinances of Jesus Christ, Obe-  
 dience to the Laws of the Land; the Papists, the Jesuits, the Turks, the  
 Arians, the Socinians, the Antitrinitarians, all may as well plead to be left  
 whether to obey Scripture commands as the Quakers; and the Hearers of  
 them all, in all probability, as like to be convinced by their Teachers, as the  
 Quakers, &c. who yet at the same time injoin their Hearers not to pay Tythes,  
 not to marry unless they publish their intencion before their Womans Meeting,  
 not to marry by a Priest, not to shut up their Shop on a Fast day, but to keep  
 it open in Testimony against the command of the Magistrate and his Autho-  
 rity, and a hundred things more; and for non-submission to these injunctions  
 there must be no plea, nor liberty given, nor forbearance, until conviction;  
 but the Scripture commands are not, say they, obliging, unless a man be con-  
 vinced, &c.

#### S E C T. IX.

**H**AVING by the foregoing shewed *W. Pen* to be for and against himself, for  
 conformity to the laws, orders and decrees of *G. Fox*; conviction, or  
 no conviction, against conformity to the commands of God in Scripture, no-  
 less convinced, shewing himself thereby to be *tot quot & omnia*, every thing and  
 nothing; I am now coming to the latter part of the paragraph, wherein  
 you sorely complain of *Mr. Fildes*; But if, upon an impartial consideration, he shall be  
 found to clip or pervert our matter, and to stuff with us in his own words, *Once do a good*  
*thing right, &c.*



## of QUAKERISM.

Mr. Pen, I am loath to provoke you; but if I should I do not fear you; you complain of Mr. Fald's clipping and perverting your matter, and shuffling with you in his words: a crime no people upon the face of the whole earth more guilty than your selves, and at which none better than your self, G. Whitbread, and G. Fox in his time; and I must tell you G. W. hath stood in great need of you, and does still, one that can make a black thing appear white; but I fear the Quakers will not yet depure you, and my reason is, Mr. Meads averfness to your Preface to Fox his Journal being bound up therewith, but like some Lackey, it is forced to run shuffling afoot in a poor thin blue coat, waiting at the Readers Elbow like *A Noun Adjective*, wanting a word to shew its signification, as well as why it's left to shift for it self, &c. Well, William, I have not forgot your complaint, I am now coming to do right between you. As to Mr. Fald, I have not read all he writ, but so far as I have, I find him fair and ingenuous, leaving out your glosses, wiping off your paintings, and discovering your fallacies; but William, cast an eye upon G. Fox's *Gr. myst.* and compare it with the Books which he pretends to answer, and you will find it the greatest Mystery of Iniquity that ever appeared in the world, under pretence of a religious contest, of which Mr. Crisp has made a clear discovery, in his Book entitled, *The Discovery of the accursed thing in the Foxonian Quakers Camp enlarged, &c.* and *An Essay, &c. to ally G. F.'s Spirit.* Oh the horrible, clipping, mincing, and shameful perversions, cutting sentences in two, taking the middle of a line, and leaving both ends, altering the sense, laming the argument, and defacing the whole matter; and if you please to do me right for once, against his Son and your Companion, that stood up stoutly for you when time was, (i. e.) G. W.'s answer stiled, *The content Apost. recharged, &c.* to mine entitled *Battering Rams against New Rome, &c.* where he took one line here, another there, and sometimes five words out of the middle of a line, sometimes but one word in a line, and leaves the next, and take the next, and leap two or three lines off, and take two or three words more, see *New Rome unmasked*, p. 75. where this is fully discovered; it may be some may think this is not worth the mentioning, but if they do, but consider first, how they have prevailed with these people to believe, that what their Teachers say is by an infallible Spirit, they will not err a jot, but do right to all impartially; next that they hinder their Hearers from reading the Answers, or selling Books that are against them, together with their way of spreading their own Books, which suggest this; and I do say, it is one of the cunningest stratagems that Satan has assisted them in, and a deep design to misrepresent their Adversaries: I could write a Folio on this head, but Fox his Book stiled, *The Great myst.* being examined and compared is a sufficient demonstration, and if they will not examine, but the blind will follow their blind Leaders, be it upon themselves; for what can a man say to such as are willingly ignorant, and resolve to oppose conviction.

I remember one little pretty story in Fox's Journal, see the 3d Table or Index *Treachery against Geo. Fox his Horse*: Alas treason; for W. Pen knows G. F. was a King, if he that has a Kingdom be a King see *Judas and the Jews*, p. 44.

45, 46. of his own justifying too. Well, however it was stolen from Henry in Treason, that's certain, as you may find it printed in the 254 page, and I *loved Jack*, and (the Hostler) *was filling his Pocket with the Procequer that was coming to my Horse, &c.* I confess it was a naughty trick, and the worse considering whose Horse it was; but whether it deserves to be chronicled I leave the Reader to judge. But Friend William, if you please to look into the 77 page of G. F. his *Great mystery*, there you will find him justifying Felony, upon pretence of a motion, which shew that the 8th Commandment, *Exod. 20. 15.* was not binding to the Quakers, at least to G. For their great Apostle and Prophet, and *Face* of the age: well pray hear him, *And in for any being moved of the Lord to take away your (the Ministers) bow-glass from you, by the eternal power it is owned, &c.* Here you see he owns Theft in the Quakers, with this proviso, *That if they be moved to it:* And what Thief will not (to save his Bacon, as the Proverb is) say he is moved: But the poor Thievish Hostler did but steal 2 or 3 handfuls of Oats and he must be upon Record to posterity for a Thief; only G. F. was so kind as not to write his name down, no more than he did the names of several upon whom he wrought his Miracles, nor indeed where they dwelt; only some in *Maryland*, some in *Barbadoes*, and some in *Ireland*. But as to G. F. owning the Felony 'tis no strange, for if he was not convinced at that time of his duty to Gods command in the 8th Commandment, he is by *W. Pen* justified; and that this position is of a dangerous tendency, and doth indeed carry in it all iniquity, I shall yet further observe.

## SECTION XI.

**H**AVING already treated of the Quakers Doctrine, particularly that position which says, *That no command in Scripture is any further obliging upon any man, than as he finds a conviction upon his own conscience, &c.* which is such a pernicious principle, as Mr. Falds said, that it carries all iniquity in the womb of it, and indeed is the very floodgate by which Quakerism was first let in among us, which came in as a mighty stream, flowing over all our Banks of Laws, Order and Government, both divine and humane, overturning the very Ordinances instituted by our Lord Jesus Christ; the authority of the Scriptures, to the great scandal of our Christian Religion; and in the mean while valuing their own Papers, Laws, and Orders, as superior to them; And therefore, as I have begun with the first planting of Quakerism, which was in the year 1650. and shewed by what arts they have come on, and advanced their Errors, I am now coming to shew the way of *them* the first Christian King (as History saith) that the world ever knew, to propagate the Christian Faith: he did not stay at this place and that to write Papers and Books to spread truth; nor did the Bishop of *Rome* at that time order him to do so, as was the practice of *St. Peter* no, to the *Law*, and to the *Testimony*, this was the way that every planter of the true Christian Faith took, of which I will give you a noble instance: *St. Paul*

## of QUAKERISM.

*King Lucius being mindful of Religion (that dearest part of Government) more than any other consideration, the better to prosper the work so prosperously begun, sent two learned men to Elutherus then Bishop of Rome to be farther instructed in the Christian Faith, who thereupon sent him Fagarius and Damianus, with his Letter in the following words (as saith the Historian) viz. You have received in the Kingdom of Briton, by Gods mercy, both the Law and Faith of Christ; you have both the Old and New Testament, out of the same (thro Gods Grace) by the Advice of your Realm, take a Law, and by the same, through Gods Sufference, rule your Kingdom of Brittain, &c.*

Having such a good example from this Learned Bishop, and Religious King; I shall first set down some Scriptures which have been both by Kings and Subjects thought special commands, and binding and obliging all men, whether all have been so perswaded yea or nay; yet I say the faithful Christians in all ages and generations have taken them as their Rule of Obedience, and to be of that authority to quell and subdue all those diabolical delusions, which will suggest the contrary, viz. Mat. 22. 21. *Render therefore unto Caesar the things that are Caesars, and unto God the things that are Gods.* St. Paul to Tit. 3. 1. *Put them in mind to be subject to principalities and powers; to obey magistrates, to be ready to every good work.* 1 Pet. 2. 13, 14, 17. *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as supream; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.* Honour all men, love the brotherhood, fear God, honour the King. Rom. 13. 1, 2, 3. *Let every soul be subject to the higher powers, there is no power but of God: the powers that be are ordained of God; whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation; for rulers are not a terror to good works, but to the evil.* Wilt thou \* then not be afraid of the power; do that which is good and thou shalt have praise of the same.

† For God hath made the King in every Realm judge over all, and over him there is no Judge; he that resisteth the King resisteth God: If the Subjects sin they must be brought to the Kings judgment: if the King sin, he must be reserved unto the judgment of God; and as it is to resist the King, so is it to resist his Officers which are set, or sent to execute the Kings commandment; for it is written, let every soul submit himself unto the authority of the higher powers: here is no man exempt; but all souls must obey.

Thus I have given a brief account of the Christian Faith. First what Christ, who is the Head of the Christian Church, and Author of the Christian Faith, he said, *Render unto Caesar the things that are Caesars*; and his Apostle Paul bid Titus, *put the believing Christians in mind to obey Magistrates*: and to confirm this point St. Peter is very expresse, *Submit your selves to every ordinance of man for the Lords sake*; not so much that he favours us, or is kind, and governs gently, by whollome Laws, these things indeed are good, and great mercies to a people; but our submission ought to be for the Lords sake, who hath ordained Magistracy and Government, for so saith St. Paul, *the powers that be are ordained*

\* G. F. heed not a Cart Load of War-rants.

† W. Tyndals works, i. c. of the obedience of a Christian man, p. 111.

\* G. W. what think you of this Doctrine.



of God; and whosoever resisteth the power resisteth the ordinance of God. Likewise you may read the Doctrine of W. Tyndal, in his Book entitled, *The Obedience of a Christian man*; and see how the blessed Martyrs espoused and maintained the same delivered by the Apostles.

## S E C T. XI.

NOW in order to give a right understanding, and that from plain matter of fact, of the difference between the faith and practice of the Quakers, of the one part; and the faith and practice of the Christians, in all ages, since the days of Christ, I have a purpose to set forth, as a particular instance, the practice of the Reformed Churches of France: in regard they live under a Popish King, rather than the Church of England; and chiefly for this reason, because the Quakers are so prejudiced against our Clergy. Tho I believe, there is not sounder men, nor a better disciplined Church in the world; yet I say, they having always been so prejudiced against them, as to call them Beasts, Dogs, Baals Priests, Witches, Devils, Antichrists, Blasphemers, and a thousand such unchristian and horrible names; on purpose to begot an ill opinion in the people of them (as Barrough, in his Epistle to Fox his Mystery confesseth) that so they might leave and forsake them: also considering how frequently they have in their Books arraigned, impeached, and condemned the Magistracy of England, under the odious names of the Beast, which carry the Whore, the Persecutors of Gods People, the Antichrists, &c. That I think it more proper to take a foreign parallel, that, if possible, they may at last be brought to a confession of their Errors, burn their Books, renounce their Religion, and bethink themselves where they have been, what they have been doing, and how scandalous their antimagistratical principles have been to the Christian Religion: not that I have leisure or parts to set forth this matter as it ought to be done; but am content to be as a Carpenters Man to hew off the knots, and make the work fit for better Workmen, to compleat what I leave imperfect, and in order to this I shall abstract some few passages of the 28th Synod held at Charenton in France, viz. *The Acts of the 28 Synod of the Reformed Churches of France, assembled by his Majestys Permission at Charenton, near Paris, on Monday the 28th day of Decembor, 1644, and ended Thursday the 26th of January 1645.*

First Monsieur Drélincourt opened the Sessions with See the Acts, Decisions, and Prayer; and then the Lord Marquis of Clermont, Decrees of the Reformed Churches of France, per General Deputy, presented the Writ, given forth by his Majesties Command, for calling the Synod, as followeth,

*This day, being the 12th of February 1644. the King being then at Paris, upon the most Humble Petition of his Subjects of the pretended Reformed Religion, to permit them the calling and holding a National Synod, desiring to gratify and treat favourably his said Subjects, hath permitted, and doth permit them, the Convocation of a National Synod, near at Charenton; but with this condition, that they treat in it, of none other matters*



matters but of those which he allowed them; and that the Commissioner whom his Majesty shall please to appoint be personally present in the said Synod, as hath been accustomed. In witness whereof his Majesty both commanded me to issue out this Writ, which he hath signed with his own hand, and caused to be counter-signed by me his Counsellor, and Secretary of State; and of his Commands.

Signed in the Original, Louis.

And a little lower Phelippeaux.

As soon as the Officers of the Synod were chosen, the Lord Commons, Counsellor for the King in his Council of State, and Parliament of Paris, deputed by his Majesty, presented Letters Patents, which did commissionate him to represent his Majesty in this Synod; these being read were inserted into the Register of the Acts of this Synod, as followeth.

Louis by the Grace of God King of Navarre to our trusty Counsellor in our Council of State and Court of Parliament greeting.

We having granted our Subjects of the pretended Reformed Religion to hold a National Synod in the Town of Charenton, near Paris, on the 26th day of December next coming, composed of all the Deputies of the Provinces of our Kingdom, to treat of affairs concerning their Religion: And being to make choice of a meet person, and of approved fidelity to us, who may preside in the said Assembly, as our Commissioner, and may represent us in it, we have commissioned and deputed you, and we do commissionate and depute you, by these Presents, signed with our own hand, to go into the Town of Charenton, and to sit in the said Synod there assembled, and so Represent our Royal Person in it; and to propose and determine whatever matters we shall give you in Command, according to those Mandates and Instructions we have now delivered unto you: And you are to take heed that none other affairs be there debated, but such as ought to be in those Assemblies: And in case the Members of the said Synod should attempt to do any thing contrary thereto, you shall hinder them, and interpose therein with our Authority, and to give us speedy and timely notice of it, that such course may be taken to prevent those inconveniencies which would arise, as we shall judge most convenient: for the doing whereof we give you Power and Commission, and Special Commandment by these Presents. Given at Paris the 28 of November, in the Year of Grace 1644, and of our Reign the second.

Signed in the Original Louis,

And a little lower Phelippeaux.

The Speech of the Lord Commissioner unto the Synod, together with his Propositions made in their Majesties Name, &c.

Messieurs,

As it is a very great honour to me to be commissioned by his Majesty to assist in your Synod, and to acquaint you with his Will and Pleasure; so also have I a great deal of joy and satisfaction to behold this illustrious Assembly, chosen out of all Provinces of the Kingdom: and that I can tell you by word of mouth, what was expressly charged and commanded me by the King, and the Queen his Mother, which is to assure you of their good will,

will unto you, and protection of you; and of all your Churches, and of the entire execution of the Edicts of Pacification, so long as you continue your selves within the bounds of your duty, subjection and fidelity which you owe unto their Majesties; they being the Higher Powers, set over you by God, intrusted with the supreme Authority; and your lot and

\* I am the longer in this recital, that the Quakers may see; and in seeing may learn to know both their place and duty, both from Scripture, and the Practice of the Martyrs and all true Christians, thro all Centuries, &c.

† It was their obedience to the Laws brought them to that dignity: it is the disobedience of the Quakers, and their antimagistratical principles, which keep them out of all places of trust in the Government.

Loyalty and Fidelity, have granted your this Assembly at the very Gates of the Metropolis of this Kingdom, in the very face and view of all France, and of this infinite people of Paris, vastly different from you in manners and humours, inclination and religion, who will be severe Witnesses and Judges over all your actions.

And that all things may be done in that order prescribed me by their Majesties, I am in their Names commanded to acquaint you, That all Ministers who are not natural born Subjects, but Strangers, are to be excluded this Synod; and that none may assist to vote in it who have not Letters of Deputation from his Provincial Synod: and that during the time it be held you may have no communication with Foreigners, or other suspected persons; and forasmuch as your Assemblies are not by any legal constitution a Body Politick, their Majesties have forbidden you to meddle in State

\* Come G. W. look and learn, you are Strangers to these limitations, you have the face to absolve his Majesty's Subjects from their active obedience to the Laws, which require them to pay Tythes, to pay to Church Wards Rates, to take lawful Oaths, to carry Guns, &c. by which 'tis plain that as you increase the strength of the Nation will decrease.

† G. W. to do the Kings Laws forbid you, but whether you like the French Protestants, do regard those Laws I shall shew by and by: no, the Law, what is the Law to you; for as G. Fox did not heed a Cart Load of Warrants, no nor do you a Waggon Load of Laws.

¶ Mark G. W. then they were not to call such Beasts, Dogs, Wolves, Children of the Devil, Devils incarnate, Enemies of all Righteousness, Apostates, self-condemned Apostates, as you have called me and others for our forsaking you, and conforming to the Religion Establish.

him Antichrist †, nor to treat him disrespectfully ; nor shall they tax the Roman Church with Idolatry, nor the Sacraments and Ceremonies thereof as humane Inventions and Idolatry, &c. \* nor to make collections of Money, &c.

rose from the Pope, &c. And treat the Dispencers thereof as Witches, Devils, Antichrists, and what not, that is odious.

And now I come to shew you the Christian Frame and Temper of the French Protestants in their Obedience to the Kings Commandment, by their Moderator, &c.

The Lord Commissioner having ended his Speech the Deputies returned their Answer by their Moderator Monsieur Garrissolles.

## The Moderator's Answer.

WE thankfully acknowledge the great Goodness and Mercy of God Almighty, in answering the Prayers of his poor Churches with his heavenly Blessing, and their Majesties Condescension in accepting our most humble Petitions presented by the Lords of our General Synod, and granting us the Privilege of holding this Synod, and committing the Inteposition of it unto a person most illustrious for his Vertues, and well deserving that high place of Dignity and Honour in the first and chiefest Parliament of the Kingdom ; all these, and many other considerations more, do enforce our Souls with a sweet and pleasing violence, to break forth into enlarged Praises and enlarged Thankfulness, unto their Majesties ; yea and in most ardent supplications unto our God for the preservation of their sacred persons, his Benediction upon their Government, the Glory of their Crowns, under whose comfortable Shadows the Churches enjoying a sweet Peace will never have any other desire or thought, than to practice faithfully and conscientiously that most express Command of our Lord and Saviour by his Apostle St. Peter, To fear God and honor the King ; and that with a most entire and sincere Obedience. And as we have no design to do it, so we shall never admit any person to sit as a Member of our National Synod, who hath not a Deputation, &c. Nor shall we hold any Correspondency, nor receive any Letters coming from Foreigners, † nor return any Answers to them, unless that my Lord Commissioner, who represents his Majesties person, shall have first perused them ; nor will we debate about Matters of State, nor make any orders in relation to them ; \* nor shall we set up Provincial Councils in opposition to his Majesties will : Nor, as his Majesty hath demanded of us, will we suffer those Canons of our National Synods, that shall be printed on matters of Religion, to be violated, † nor shall we excommunicate any of those persons who quit the Communion of our Churches, for we do not arrogate to our selves any Jurisdiction over them.

† But you call both Ministers and People, Parliaments and Magistrates, who either pay or receive Tythes Antichrist : Oh heretodox in all points, &c.

\* But you tell the Protestants their Sacraments are dust, and that they are Witches, Devils, Antichrists, and

† See G. W the Quakers practice, and how different herein, as anon I shall shew.

\* Mark G. W. read your Bibles, and compare them, which resemble theirs as black does white.

† See and behold an Example, the Protestants have regard to the Laws, the Quakers none.



from that extent in which they left us; nor shall we tolerate any Sermons fraught with any injurious and reproachful Language against the Members of the Church of Rome, whether in general or particular, nor suffer that Money be collected, &c.

From all which 'tis self-evident from Scripture, Reason, and approved Authority, that Christ and his holy Apostles commanded subjection and obedience to the higher powers; their Commands are positive, and not with a Proviso, i. e. *until you be convinced of this year's duty, &c.* No they are Scripture Commands, and as such ought to be obeyed; and so the Martyrs believed, and practised, and set examples: And you see how these worthy Christians, the French Protestants, obeyed that wholsom doctrine; they did not answer the French King, that no Commands in Scripture are obliging, unless a man be first convinced, that what is there commanded ought to be obeyed; as Burroughs and Pen teach, and as the Quakers practice, who run counter to the practice of Christ, his Apostles, Martyrs, and all Christians to this day, &c.

## SECT. XII.

**A**N D thus the Quakers may see, as in a Glass, That first the French King was humbly sought by the Protestants, to grant them leave to hold a National Synod, upon which he answered their request, provided first, that he might have a Commissioner in whom he could repose trust and confidence to be resident there, to hear and observe, that their discourse did not tend to alienate the hearts of his Subjects from their obedience to him, as their King and Governor. Secondly, That they did not meddle with State matters, tending to beget disobedience to the Laws of the Land: all which they as readily submitted to: they promised they would not meddle with State matters, nor excommunicate and revile his Magistrates and Ministers, nor hold a Correspondency with Strangers, to let other Nations espie the Fashions and Customs of their Government, and thereby take measures against it; that they would observe his Laws in not printing Books without Licence, nor gather up Money to weaken the Subjects to carry on designs against the Government.

But how far the Quakers differ in this point from the Christian, both at home and abroad, I leave the Reader to judge, and that not from my bare say so, but from plain matter of fact. But still to make it more plain, if more plain can be, I shall in a few instances set it. The French Kings method in commanding his Subjects. 1<sup>st</sup>. The manner of his Subjects Obedience and ready Compliance, altho' not of his Persuasion, as to his Religion. 2<sup>d</sup>. The Quakers Practice and Principles relating to Government. 3<sup>d</sup>. Some brief Observations from the Premises.



SECT. XIII.

*French King.* **Y**ou shall have no Communication with Strangers; you shall neither read Letters from them in your Convocation, nor return Letters to them, other than what my Commissioner approves of.

*Practise.* Nor shall we read any Letters coming from Foreigners, nor return any Answer, unless my Lord Commissioner approve thereof, *in Supra.*

*Quak.* An Epistle to the Yearly and Quarterly Meetings of Friends in England and Wales, or elsewhere from our yearly Meeting held in London, the v. vi. viii and viii days of the 4th month, 1693. p. 1. Several other Epistles from foreign parts as *Barbadoes, Maryland, Pennsylvania, Virginia, Scotland, and Holland*, were read; an Epistle from *Amsterdam in Holland*; *Jo. Dickinson, and Tho. Wilson*, at this Meeting gave an account of their Travels in *Barbadoes, East and West Jersey, Pennsylvania, Maryland, Virginia, New England, North Carolina, Rhode Island, Long Island, Antego, Nevis, &c.* Four Epistles from *Ireland*, one from the last year Meeting in *Dublin*, another from *Ulster Province*, another from *Munster Province*, the fourth from *Connaught Province* Meeting. An account was given of *Danzick* friends. A Letter also from *Jamaica* that there are a People rais'd up, and increased in *Germany* from among the *Lutherans*, called *Wittens*, by some called *Quakers*, persecuted by the Duke of *Saxony* and the Priests, several of our Friends Books have been spread amongst them. Again p. 3. Friends appointed to view the accounts, report that they find they are truly stated, and right kept; and friends are again advised to bring up with them the total sum of each Countries Collection. Query, did *Wm. Crouch* not forget the 5<sup>th</sup>. he assured. Again p. 4. the six friends of the City appointed and intrusted this Year with the accounts are, *William Crouch, John Staploe, William Macker, William Chandler, William Beech, Nathaniel Marks.*

Observation.

Reader, A small Remark will serve, 1<sup>st</sup>, 'Tis plain they hold a Correspondency with, and receive Letters from Foreigners, return Answers, spread their Books into foreign parts, pretending to spread truth, as if the Scriptures were deficient. 'Tis also plain that they have a Fund or Bank, and a yearly Tax collected to maintain their Teachers, Travellers and Spies, both at home and abroad, see my Books, *Battering Rams against New Rome*, 8cc. p. 14. *New Rome unum*, p. 60. 'Tis also plain that they have Common Bankers with whom the keeping of the Exchequer is intrusted; their Names are, *W. Crouch, J. Staploe, W. Macker, W. Chandler, W. Beech, Nath. Marks.* See *W. R. 5. Second Scourge for G. Whitehead, &c.* on this Head.

*French King.* **Y**OU are not to meddle with State Affairs, or matters of Justice. Protest. Nor will we debate about State Affairs, or make any orders in relation to them.

*The King and Parl. of England.* An Act of Parliament made the first year *Gallielmi & Mariae*, intituled, *An Act for exempting their Majesties Protestant Subjects dissenting from the Church of England, from the Penalties of certain Laws, &c.* Numb. 308.

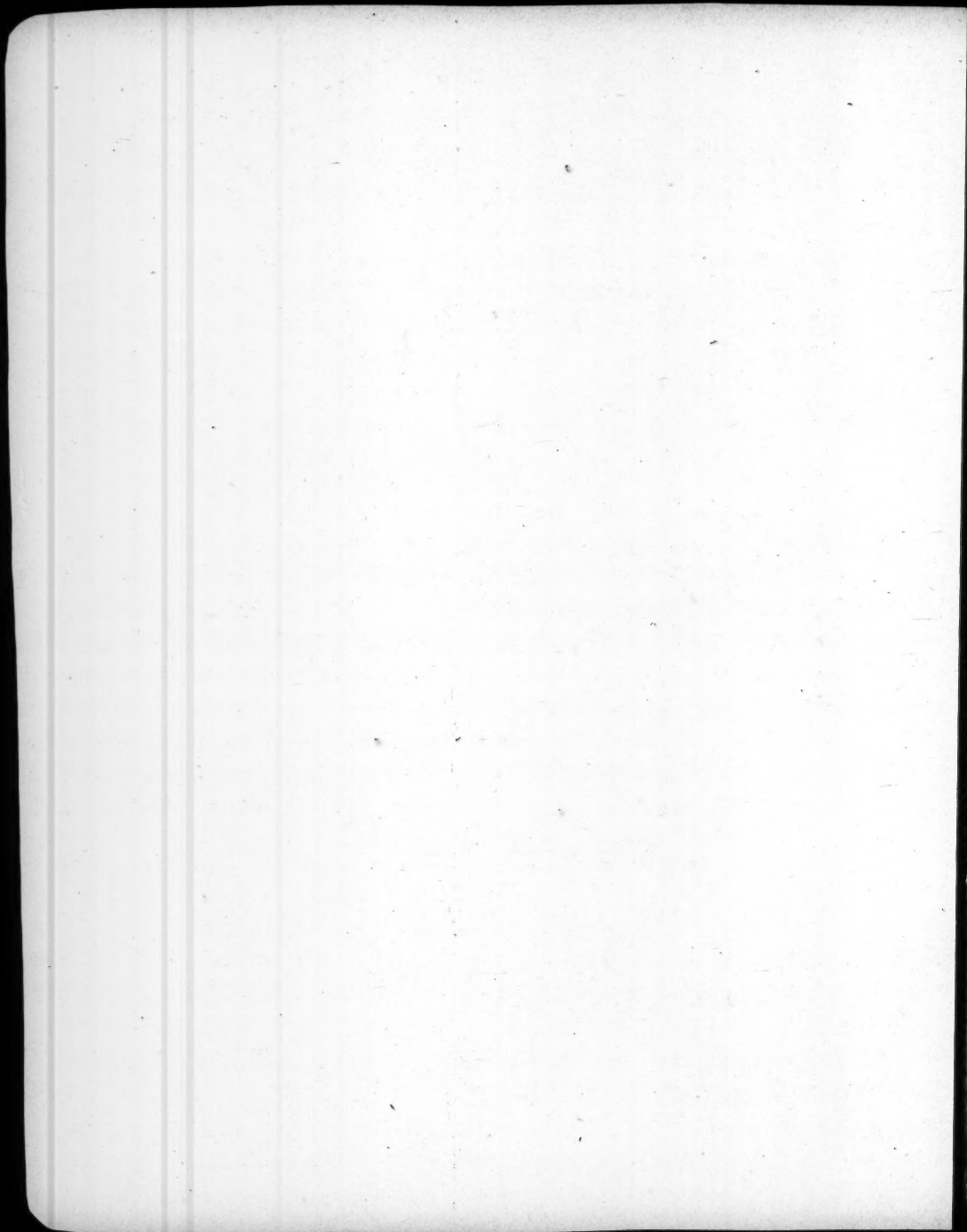
Prohibited always that nothing herein contained shall be construed to exempt any of the persons aforesaid from paying of Tythes, or other parochial duties, or any other duty to the Church or Minister, nor from any prosecution in any Ecclesiastical Court, or elsewhere for the same.

*Quakers Yearly Epist. p. 1.* And therefore that all due and godly care be taken against the Grand Oppression, and antichristian Poach of Tythes, that our Testimony here, and greatly suffered for, be faithfully maintained against them in all respects, and against Steeple-house Rates, as also against the burden and imposition of Oaths, that Friends at all their Monthly and Quarterly Meetings be reminded to call for the Records of Friends Sufferings, to see that they be duly gathered, truly entered, and kept, and accordingly sent up [to London] as hath been often advised, both of what Tythes are provided to be due, and for how long a time, and the time when taken, and by, and for whom; and what goods are taken [by distress for non-payment] and the value thereof; as well of those not exceeding, as those exceeding the sums or quantities of Tythes demanded; is being a suffering in behalf for Truths sake. They [the said Monthly and Quarterly Meetings] being in these particulars found defective and imperfect in divers Counties which is an obstruction to the General Records of Friends Sufferings, and therefore the Monthly and Quarterly Meetings are desired to take more care for the future, that all Friends Sufferings for truths sake, may be brought up [to London] as full and complete in all Respects as possibly may be. A complaint being made, that some that profess truth carry Oars in their Ships; 'tis therefore recommended to the Monthly and Quarterly Meetings to deal with them, &c.

#### Observations.

Reader, the disparity between the Quakers and the Christians, in their practice, behaviour, gratitude and duty, is obvious. 1st. The French King commands his Subjects not to meddle with State Affairs: the Protestants wish all complacency answer him no; they do not desire it, neither will they so much as make orders about State matters, as not being their present station, being Dissenters from the Religion by Law established. Thus you see the harmony of the French King and his Subjects, and so much for that: next you see in the first year of his present Majesty, he, with the advice and consent of his Parliament, indulged the Quakers the free exercise of their persuasion, from the penalty of penal Statutes; but in the same Act for their Indulgence, there







there is a clause, as above told, which ratifies and confirms the payment of Tythes, and all Church dues, as firm as ever. In the next place you see what the Quakers say of it: They tell you, That Tythes are a *grana opprobrium*, and not only so, but, which is worse, an *Antichristian Poek*; yea, such a yolk, as that whoever receives or pays Tythes, does therein deny Christ to be come in the Flesh by their doctrine: And thereupon by this Epistle, which is to go through *England and Wales*, and elsewhere, they warn their Disciples to maintain their Testimony against the payment of Tythes in all respects: the like against Church-wardens Rates, and withal stoutly to oppose the Imposition of Oaths: Nay, this is not all yet, but being sat in state to hear the grievances of the Nation, there is a Complaint come up to the yearly Meeting, that some who profess truth (*as if there were none who profess truth but the Quakers*) carry Guns in their Ships: Well, they hear this Complaint, but refer that business to the Country Sessions, I mean their Quarterly Meetings; for they have business of great moment; and thus, instead of thankfully enjoying the Governments kindness, they are privately undermining it, by alienating the Kings Subjects from their active obedience to the known Laws of the Land; for this Epistle *alias* Edict is to go through *England and Wales* and elsewhere, this edict where is through the world: for as *Rome* is the *Papists* Metropolis, whose Decrees reach to the ends of the earth, where *Papists* live, so is this yearly Meeting in *London* the *Quakers* Metropolis, and from thence goes forth their Law, which is obliging and binding as far as there are any Quakers. And if any desire to stay until they be convinced; Ob no! says *W. Pen*, away with this loose plea, for it is a dangerous principle, and pernicious to the true Religion: And which is worse, 'tis the Root of *Rantism* to assert that nothing is a duty incumbent upon thee, but what thou art persuaded [or convinced] is thy duty for the seared Conscience pleads this liberty against all duty. The dark Conscience is here unconcerned, the dead Conscience is here uncondemned. I see no evil, says one, in paying Tythes to the hireling Priests; I see no evil, says another, in marrying by a Priest; I see no evil, says a third, in hiding in times of suffering, for I have Christ's and Paul's example; I see no evil, says a fourth, in putting off my Hat to my Superiors; I see no evil, says a fifth, in shutting up my Windows in obedience to authority, on Christmas-day, or on East-days, or other days set apart by the Magistrate, &c.

The Examin. and State of Lib. Spir. P. 3. 11. p. 168.

The Quakers themselves force their Apprentices to stand bare-headed before them in their Shops and Houses, where they are Superiours. Oh Deceit and Hypocrisie, &c.

Thus, Reader, you may see the first capital sins against the Quakers Commandments: and secondly, that they leave no room for their Disciples to stay until they be convinced whether indeed these be sins either in their own nature: or against the written word of God; or contained in the first or second Table of the ten Commandments, oh no, they are transgressions against the Orders, Laws and Commands of *Gen. Fox*: And as such, they are obliging upon all: whether conviction or no conviction, &c. behold the Doctrine of *W. Pen*: yea, the same *William Pen* that tells *Mr. Falds*, That there is no Command in the Scripture farther obliging upon any mans Conscience, than as he meets with a Conviction. F. Sect.

## S E C T. XV.

**Obj.** BUT possibly some may say, Indeed this yearly Epistle seems very ungrateful in divers respects, and which deserves consideration; but what is the reason that the Chronicle and compendious History do not come forth, that the Quakers have boasted of near this thirty years, in their Book *Judas and the Jews, &c.* p. 58. And their *Rejoinder*, p. 410. saying, *Our faithful Chronicle of the bloody Tragedies of that professing generation will tell future ages other things, &c.* I say, why future ages? This looks very odd, to tell us 20 or 30 years together of a compendious History to come forth, of their faithful Chronicles to come out, and yet none is come forth to publick view: what! do not the Quarterly and Monthly meetings carry up enough every year? or are they minded to reserve it till all persons concerned therein are dead and gone, and see none left to detect it? At that rate indeed they may tell future ages a lamentable story of cruel sufferings; and little of it true, if any.

No, they are sadly dull, they begin to draw back.

*Answer* 1. As to the quarterly and monthly Meetings, tho they may be somewhat dull, and want quickening, yet no doubt but they have gathered up enough to print several volumes, for you see they call for the whole number, viz. *Take more care for the future, that all friends sufferings may be brought up as full and compleat in all respects as possible may be, &c.* Thus we see what care they take first to magnifie themselves by their great sufferings, which in all the History that I have read of the French Protestants, I have not taken notice of any thing of the like nature. 2. You may see by their threatened Chronicle how they intend to represent this Nation, as a persecuting bloody-minded people: And knowing that great part of their sufferings are shams, and nothing but noise, they are asham'd (as well they may) to bring it forth. And to convince the World that it is so see my Book *New Rome unmask'd, &c.* p. 54. where Samuel Cater of Littleport in the Isle of Ely, one of their preachers is detected, for being recorded in their quarterly book for suffering a fine of 20 l. for preaching at Plakenham in Norfolk, when indeed he was so far from losing 20 l. that he got 100 l. into pocket (tho a rich man) in clear money: It's true, he was fined and his goods distrained, but never carried away, and in a little time every pennyworth returned, as 40 neighbours will witness; but this made but a noise; and Sam being a right man for Fox, and as true to him as he was to *Ja. Nayler*, when he led his Horse into Bristol, he had 10 l. sent him out of the publick Stock (Fund, Exchequer or Treasury, or what you will call the Common Bank) by *John Peaceck*, deceased, late of *St. Ives*, as a Reward for his Valour and Courage; but you must note he was a Preacher; for *June 9. 1670.* (which as my old Records still by me tell me) there was a meeting at Littleport, where *Sam. Fullig, Ch. Crabb, Tho. Hawks, Jo. Love, Henry Waddelow, Tho. Paine, R. Crabb*, and others were fined, who had their Cows, Horses, Mares, Pewter and Brass taken away, but never any thing sent them from London, nor their goods returned: But that which makes *Sam. Cater's* Case still worse

world, tho indeed I think there can be no greater cheat put upon future ages, yet this is more impudent, for *anno 1679. S. Cater and Jos. Harrison* put forth a Book entitled, *A Lamentable Cry of Oppression, &c.* In which Book the said Sam. renews the memory of his sufferings, for that meeting for which he did not suffer a groat, but got 10 l. clear into pocket, as I have said; read p. 14. *There being a meeting at Jos. Harrison's in Plakenham, July 2. 1670. And Sam. Cater being there, declaring the truth, W. Watts's his Wife came, and went and informed the Officers who came and had him before Chr. Colthorp, who said he would fine Sam. 20 l. which accordingly he did, and sent the Records of Conviction to Ely Magistrates, who sent out their Warrants and took away his goods, &c.* Thus ends the Relation, as to matter of fact, but he that writes a History of that nature should tell the whole truth, viz. Indeed I was so inform'd against, so fined, and distrained: But I had my goods again, this at least he should have said, tho he had kept private his Reward of 10 l. which was purposely sent him, &c. But alas, he to make the world believe that he thus lamentably suffered under that lamentable Justice Sir Christopher Colthorp, nine years after the transaction was committed and done, and also to make the poor Quakers that heard him, and lost their Fines without any reparation, believe that their Minister was zealous for the cause, a great sufferer, yea, 20 l. thick, for coming to visit them as a servant of the Lord, and a Messenger from the great God. He goes on, p. 44. saying, *And now it is upon me, from the Lord to warn you all that have had any hand in oppressing his Children, and evil increasing his Servants and Messengers that be hath sent amongst you, to exhort you: But instead of receiving them and their Testimony, you have caused them to suffer: And them [also] that did receive them, and their Testimony: The Lord forgive you, is the desire of him that chuses rather to suffer Affliction with the people of God, than to live in the pleasures of this world.*

\* Here Sam. thinks to blind the poor Quakers, and make them believe he was a 20 l. sufferer, when he lost not a groat.

Sam. Cater.

I have laid a snare for thee, and thou art taken, O Babylon; and thou wast not aware; thou art found and also caught; put your selves in array against Babylon, round about all you that bend the Bow, shoot at her, spare no Arrows; for the Lord hath opened his Armoury, and hath brought forth the weapons of his indignation, for this is the work of the Lord God of Hosts, Jer. 50. 14, 24, 25.

## SECT. XVI.

Fr. King. **W**E do forbid you to print any Books in any place whatsoever concerning Religion, which are not Attested [i. e. Licensed] by two Manual Commissioners at least, under pain of losing the whole Impression.

Prot. Nor as his Majesty hath demanded of us, will we suffer these Canons of our National Synod concerning the Approbation [i. e. Licensing] of Books, that shall be printed on matters of Religion to be violated; it being our sincere and most fixed Resolution to observe in the precisest and strictest manner, their Majesties Edicts; and under the benefit of them to lead a quiet and peaceable life in all godliness and honesty.



Quak. Epist. ibid. p. 3. It's desired that the monthly and quarterly meetings respectively takes notice of all Friends Books that are or may be sent to them, according to former agreement, and take care for the dispersing the same for the service of Truth, &c. and take care to advise the Correspondents for the Counties to write only to your Correspondents in London about their sufferings, lest their suffering case be delayed.

Renewed advice to the respective Monthly and Quarterly Meetings in England and Wales, and for the preserving and spreading Friends Books, for Truths service.

Dear Friends,

These are to let you understand that our Friends have at several yearly Meetings had under their serious consideration, how all those Books that are printed for the service of Truth and the unity of Friends, might most effectually be spread, for a general service to Truth, and Information unto Friends and others: And at the last yearly Meeting it was left unto this meeting, who have settled as followeth, viz.

That those that print friends books, shall the first opportunity after printed, within one month at most, send to one of the Correspondents in the several Counties, viz.

For each Monthly Meeting two Books of a sort if under Sixpence, and one of a sort if above Sixpence, for these reasons.

1. For Friends to have general notice of what Books are printed.
2. That they may send for what other quantities they may see a service for.
3. That the Printer may be encouraged in printing for friends.
4. That one Book, at least, of a sort, that shall be printed [except Collections] may be kept in each Monthly and Quarterly Meeting, for the service of Friends and Truth, as there shall be occasion for the future.
5. It's agreed that the Printer will allow two pence in the shilling for all such Books.
6. It's Agreed, That some here shall be appointed to examine the Printer, to see that they send no Books, but such as are appointed by Friends.
7. It's Agreed and Advised, that the Printers account be fully cleared once a year at least, by those Friends the Country shall send up to the yearly Meeting.
8. It's Agreed, That the name of the Printer employed by Friends should be sent, with directions how to write to him.

Dear Friends and Brethren, it's tenderly advised and recommended to you, that you be careful and diligent in the spreading of all such Books that are printed for the service of Truth, and are written either in defence of it, or Christian Doctrine or Holy profession, or by way of Epistle, Warning, Caution, Exhortation, or Prophecy; that so we may not be remiss or negligent in promoting the holy truths, that nothing may be wanting on our parts to promote it, and the spreading of it; that the Nations may be informed, and brought into the knowledge of it; that in the end we may give an account with joy. An ancient friend, the Printers name is as follows, to whom direct them: For Andrew Spale, at the Crooked Billet in Holywell-lane, in Shoreditch, London: Or to Thomas Northcoat, at his Shop in George-yard, in Lombard-street, London. And this we think needful you should record in your Quarterly Books, and sometimes read it for remembrance and notice. Signed in the behalf of the Meeting the 18th of the 6th month, 1693. by Benjamin Bealings.

The



The yearly Meeting Epistle, the 27th of the 3d month, 1675. *It is our Sense, Advice, Admonition and Judgment, in the fear of God, and the authority of his Power and Spirit, to Friends and Brethren in their several Meetings, that no such slight and contemptible names and expressions, as calling men and womens Meetings, Courts, Sessions or Synods: that they are Popish Impositions, useles and burthensome: And that faithful Friends Papers which we Testifie, have been given forth by the Power and Spirit of God, are mens Edicts or Canons, or embracing them, bowing to men Elders in the service of Truth, Popes and Bishops, with such scornful sayings be permitted among them: But let Gods power be set upon the top of that unfavoury Spirit, and them that use it.*

*Signed by George Whitehead, William Pen, and others.*

I am the larger in this Citation, to convince the world that the Quakers prefer their own Books before and above the Scripture, contrary to their pretence in their sheert they delivered to the Parliament: as also to shew the Impudence of some amongst them, that tell people they have no Epistles read amongst them, as *Francis Bugg* sets forth; which I know they can no more be ignorant of, than of the Suns shining at noon-day: And in order to a further discovery thereof, I shall recite the Titles of some of their Epistles, as I did in *New Rome Arraigned*, p. 41. which to this day they have not denyed, &c.

1. *Two General Epistles to the Flock of God, where-ever they are dispersed, by M. Fell and J. Park, printed 1664.*
2. *To Friends in England, Ireland, Scotland, Holland, New England, Barbadoes, or any where else where the Lord shall order this to come, &c.*
3. *A General Epistle to be read in the fear of God in the Assembly of his people, by W. D.*
4. *The word of the Lord to Syon the New Jerusalem, the Bride, the Lambs Wife, the excellency of all the Glory that is amongst the people, by W. D. printed 1664.*
5. *An Epistle to Friends every where, to be read distinctly in their Meetings, by K. W. printed 1681.*
6. *All Friends every where, this is the word of the Lord unto you all: this you may read amongst the children of the light, and of the day, per G. Fox.*
7. *This is only to go amongst Friends.*
8. *An Epistle to Friends in England to be read in their Assemblys.*
9. *An Epistle to the Remnant of Friends per G. Whitehead, concluding thus, Let this be read distinctly in the life and authority of God (from whence it came) among Friends, in and about the City of London, and elsewhere, as any Friends are moved in the same Life.*
10. *To all people who meet in Steeple-houses in England, and elsewhere, p. 2. A message from the Lord Jesus Christ in England, or elsewhere, into all the Steeple-houses to be read.*
11. *To the Children of Light, &c. I desire this Epistle may be read in your several Meetings, William Pen.*
12. *Several papers given forth for the spreading of truth, &c. I charge you in the presence of the Lord God to send this [Epistle] among Friends and Brethren every where to be read, in all Meetings, to you all, this is the word of the Lord God, Geo. Fox.*

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## SECT. XVII.

**H**AVING in the foregoing Section proved from plain matter of fact, that the Quakers prefer their nonsensical Pamphlets before the Scriptures, being compared with the contemptible expressions they give them, as beasts, ware, death, dust, and serpents meat, &c. notwithstanding their Hypocritical Sheet they delivered to the Parliament, and as a proof it will stand against them beyond all their glossing; I think I need to make no other Remark or Observation, having largely shewed their practice from their own works, and therefore I come now to answer an Objection, viz.

*Object.* Possibly some may say, that tho they take the liberty of the Press to spread their Heretical Doctrine, and defamatory Libels, as the *Battledoor for the Magistrates, Teachers, and Professors*, in the form and figure of a Childs penny horn book, to learn the *English of to and fro*. As likewise their *Primmer* put out by G. Fox (formerly a Journeyman Shoemaker) containing 2434 Queries, as what is a *Noun*, a *Pronoun*, a *Participle*, an *Adverb*, &c. as at large recited by me in my book *Battering Rams against New Rome*, &c. p. 16, 17. yet they often pretend to moral virtues; and they pretend they do not hinder the Sale of your Books, as in *W. Pen's Rejoinder*, &c. part 2. p. 404. I do *over* (says *W. Pen* in the name of the Quakers) *we never endeavour any such thing as to prevent the sale of an Adversaries Books: Therefore, in so many words, they [who say we do] have certified an absolute Lye, &c.*

*Answer.* Now for proof that the Quakers do hinder the Sale of their Adversaries Books, I will give you three instances, whereby it will appear, how false *William Pen* is in this case, as well as in many more that might be mentioned; but what will they not say for holy Church. Oh the deceit, the fraud, and religious cheats that are to be found amongst the Teachers of this people: but as he himself observes in a little Pamphlet of his stiled, *A Brief Answer to a false and foolish Libel*, &c. p. 25. But the truth is, error can only be maintained by error. And what can we expect from *W. Pen*, who has vindicated as gross Idolatry wrote by *Jos. Coal* to *G. Fox*, as ever *Muggleton* uttered in his Book *Judas and the Jews*, &c. p. 44 to 47. I say what can we expect of such men as *Pen* and *Whitehead* who will say and unsay, this to day and that to morrow, and by and by stand to neither? well but let me proceed to prove *W. Pen* a Lier for once, since he swears in the name of the Quakers, that they never hinder the Sale of their Adversaries Books, &c.

### Instance I.

About the year 1682. *William Rogers* put forth a Book against the *Foxonian* Quakers Usurpation of their Womens Meetings, &c. intituled, *The Christian Quaker distinguished from the Apostate and Innovate, in five parts*. This Book *John Barnard* a dissenting Quaker sold, and for which thing only they excommunicated

nicated him, as at large set forth in my Book *de Chr. Lib. &c.* part 2. p. 179. An Abstract thereof I shall recite, viz. From the monthly meeting at Devonshire-house, the 4th of the 11th month, 1681. Whereas there have been some unruly Spirits gone out from the truth, and the unity of the blessed power of God, writing, printing and publishing things hurtful to truth, by corrupting of peoples minds, tending also to draw them into disesteem \* of many of the Lords Servants; we find our selves concerned to take notice of some of this kind befalln Jo. Barnard, formerly a member of this Meeting, who hath dispersed into several parts of this Nation divers of those pernicious Books in print, wrote by W. Rogers, called The Christian Quaker distinguished from the Apostate and Innovater: So that now we being wholly clear, having used an utmost endeavour to reclaim him, do not only Testify against that Spirit, which hath led him into that disorderly practice, but also against his while joyned thereunto; nor can we have Spiritual communion or fellowship with him, until unfeignedly he shall return unto the truth, by condemnation of that Work and Spirit, &c.

\* Mark the two things this excommunication are bottomed upon, viz. first corrupting of peoples minds, next tending to weaken the esteem the poor ignorant Quakers have of such Deceivers.

By which tis plain that the Quakers do endeavour to hinder the Sale of their Adversaries Books; as this excommunication out of their Fellowship and Spiritual Communion, for selling the said Book, is an evidence and sufficient proof, &c.

### Instance II.

Whereas G. Keith wrote several Books against the errors of the Quakers in Pennsylvania, and for which they persecuted him, as their Book stiled *The Tryals of Peter Bos, George Keith, Tho. Budd and William Bradford, before a Court of Quakers at the Sessions held at Philadelphia in Pensilvania, &c.* at large set forth: But the said Geo. Keith coming into England was examined by the yearly meeting, June 1694. Where they advised G. Keith in these words; And therefore it is the tender Advice and Counsel, that Geo. Keith should either call in these Books, or at least publish something effectually to clear the body of the people called Quakers, and their Ministers, from those gross errors charged on some few in America, &c. This continued until May 1695. And G. Keith not calling in his Books, nor clearing the body of the Quakers from those gross errors which G. K. had charged on them, they excommunicated the said G. Keith, May 17. 1695. As acted by an unchristian Spirit: and it is the sense and Judgment of this meeting (say they) that the said Geo. Keith is gone from the blessed unity of the peaceable spirit of our Lord Jesus Christ, and hath thereby separated himself from the holy fellowship of the Church of Christ, &c. Which is as large an Excommunication as the Pope himself or his Infallible Council ever pretended to; for they have not only by their Bull of Excommunication cut him off (as they dream) from the fellowship of the Quakers in London, Wales, &c. but off from the whole Church of Christ: And as this is a great arrogancy in the Quakers, and presumption too, so do they thereby differ from the French Protestants: And



And in regard this their Bull of Excommunication was denounced against G. Keith, for that he did not effectually call in his Books writ against the errors of the Quakers, and thereby clear the body of the Quakers from those errors charged upon the Quakers in Pennsylvania: which in Conscience he could not do, in regard he knew them Guilty thereof: This is a plain demonstration that W. Pen's averring that they never endeavour to hinder the sale of their Adversaries Books, is a great untruth. See the next proof.

## Instance III.

In the year 1693. I put forth a Book entituled, *New Rome Arraigned, &c.* which the Quakers by an Officer seized, and carried 60 of them to a Quakers house, and Indicted me in the *Old Baily, London*. An Abstract of the said Bill of Indictment is as followeth.

London ff. *At the General Quarter Sessions of the Peace holden for the City of London at the Guild-Hall of the said City, on Monday the ninth of October, 1693. before Sir J. F. Knight, Mayor of the said City; Sir P. W. Kt. Sir J. M. Kt. Aldermen; Sir S. L. Recorder of the said City; the King and Queens Justices, to hear and determine the transgressions of Felons, and other enormities committed within the said City: The same Sessions is adjourned by the foresaid Justices, until Thursday the 12th of the same month of October, 1693. at 7 of the clock in the forenoon, at Justice-hall in the Old Baily, London, to be holden before the foresaid Justices and their Associates, according to Custom, &c.*

And now passing by most of the form, I come to set forth the Aggravating terms of their said Indictment, &c.

U<sup>t</sup> supra: A certain Bill of Indictment against one Francis Bugg, then and there brought before B. B. G. B. &c. Jury-men, then and there sworn and charged to enquire for the said King and Queen, and the body of the said City: And was returned by the Jury thus Indorsed, Agnoscimus. Which Bill follows in these words: The Jury for our Lord the King and Queen do present upon their Oaths, That Francis Bugg, late of London, Yeoman, being a person of an unquiet and turbulent disposition; debiting, railing, and intending falsly, unlawfully, seditiously and maliciously, Geo. Whitehead, Ja. Park, Ben. Antrobus, Sam. Waldenfeild, &c. faithful Subjects of our Lord and Lady the King and Queen, now of this their Kingdom of England extremely to scandalize; to procure and bring to Infamy and Reproach amongst their Neighbours, and other Subjects of our said King and Queen: As also to move, stir up, and cause disorders, tumults and miserable slaughters between the Subjects of this Kingdom of England, on the 18th day of September in the 5th year of our Lord and Lady, &c. And upon divers other days and times, as well before as after, at London aforesaid (to wit) in the Parish Church of Sr. Christopher in Farringdon-Ward, he falsly, maliciously, seditiously and illegally made, composed and printed, published and dispersed amongst the Subjects, &c. a certain scandalous, malicious and defaming Libel, against the said G. Whitehead, &c. — The same English Book or Pamphlet not being first Entered in the Register-book of the Company of Stationers of Lon-

\* Tis not a Steeple-house it seems now, however neither I nor the Quakers wear there.



\* of London, and also not being Lynced by Act of Parliament, † Proclamation, or added to the Book (this may be Printed) by virtue of any Warrant under the Seal, &c. or one, or both the principal Secretaries of State, &c. nor Lynced, \* nor Authorized by any person whatsoever, against the form of the Statute in that case lately made and provided, to the bad example of all that shall offend in that case, and against the Peace of our Lord and Lady the King and Queen, their Crown and Dignity.

\* No more do the Quakers.  
† Why does not G. W. get his Books Lynced by Act of Parliament.  
\* I hope the Quakers will Lyncce their Meeting-houses, now they thus severely persecute me for not Lyncencing my Book. Comes imidi vehementius latrans.

agnosamus.

Goodfellow.

Reader, I have transcribed enough to shew their indicting me, and that for no other crime than not Lyncencing my Book: If they say I put up a mock-Pillory, to shew what they in reality deserved, who, as in the same Book I have let forth, offered to suffer, as in the case of Perjury, if they falsify their word, which they did do, in the Case of Evidence, and that in the Name of the Lord, which amount to an Oath. But suppose the form of a Pillory was not easy to them, must I therefore be tried and judged to move, sit up, cause distros, tumults, and miserable slaughters, &c. Well however, as this shews what the Quakers would do had they power, so it is a sufficient proof that they did endeavour to hinder the Sale of my Books; also this their indicting me shows, what an envious and lying spirit they, G. Whitehead and his Brethren, are of.

## SECTION XVIII.

AS I have shewed how contrary the Principles and Practices of the Quakers, are to the Principles and Practices of the French Protestants, and indeed to all other Christians, I am now about to shew their disparity in the Articles of their Faith; setting forth an Abstract of the French Protestants Confession of Faith, containing 40 in number, which was presented to several French Kings, as judging it a most proper way to obtain their Liberty; as at large in the 1st Volume of J. Quicks History titled, *Synodicon in Galia Reformata*, p. 6. to 15. And likewise what the Quakers believe, if they believe as they write; for by reason they have not given forth distinct Articles of their Faith like the Christian Churches in all ages, I must collect some select passages out of their Books in one Column, and the French Protestants in another, viz.

The Quakers Faith.

The Christians Faith.

A Declaration to all the world of our Faith, and what we believe who are called Quakers.

WE believe and confess there

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Concerning God and Christ.

*Burrows* works, p. 439. *We believe there is one only true God, who is a Spirit, and his presence filleth heaven and earth, and he is eternal and everlasting, the Creator and Preserver of all things.*

*Sauls Errand to Damascus, &c. p. 8. He that hath the same Spirit that raised up Jesus from the dead is equal with God.*

*The Sandy Foundation, p. 12, 16. The vulgar doctrine of satisfaction being dependant on the Second Person of the imagined Trinity of distinct persons in the unity of Essence Refuted.*

*The Sword of the Lord drawn, &c. p. 5. Your imagined God beyond the Stars, and your carnal Christ is utterly denied, and testified against by the light: so say, that Christ is God and Man in one person is a Lye.*

*A Question to Professors, &c. p. 20, 27, 33. To whom do the Names Jesus and Christ chiefly and in the first place belong; do they belong to the body which was took by him, or to him who took the body? Is not the Substance, the Life, the Anointing called Christ wherever it is found? doth not the Name [Christ] belong to the whole body, and every member in the body as well as to the head. Now the Scriptures do expressly distinguish between Christ and the Garment which he wore, between him that came, and the body in which he came; between the substance which was veiled, and the veil that veiled it; [Lo I come, a body hast thou prepared me] there is plainly he, and the body in which he came; there is the outward vessel, and the inward life; this we certainly know, and can never call the bodily Garment Christ, but that which appeared and dwells in the body, &c. Thus do they deny Christ which the Apostles preached, saying, Acts 5. 30, 31. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree, him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts 2. 36. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye crucified, both Lord and Christ, &c.*

is but one God only, whose being only is simple, spiritual, eternal, invisible, immutable, infinite, and incomprehensible: And that the Holy Scripture teacheth us, that in that one simple divine being there be three persons subsisting, the Father, the Son, and the Holy Ghost; the Father, to wit, the first cause in order and the beginning of all things; the Son, his everlasting word; the Holy Ghost, his virtue, power, and efficacy: the Son begotten of the Father from everlasting; the Holy Ghost from everlasting proceeding from the Father and the Son; these 3 persons are not confounded but distinct, and yet not divided, but of one and the same essence, eternity, power and equality; and to conclude, we allow of that which those four ancient Councils have determined; and we detest all other Sects and Heresies condemned by those holy Doctors, St. Athanasius, St. Hilary, St. Cyril, and St. Ambrose.

Now.

Now if the Light only be Christ, and as they say, they can never call the Body Christ, then are the Apostles found false Witnesses, and the Quakers acquit *Jews* and the *Jews*, for they never did hang the Light or Spirit upon a Tree, they never Crucified the Light; see *Quakerism withering and Christianity reviving*, &c. p. 15 to 30, for more of this. *Will. Bayley's Works*, p. 300, 307. He being asked, What Body Christ hath, and where is it, seeing it's said to be at the Right hand of God, he replies saying,

A *Body* hast [show] prepared [me] mark the distinction [show] [me] and [a body.] This [me] that spake in the [body] was the [Christ.] Again, p. 307. For they [his Disciples] loved his person for the sake of the frame and quality of the Spirit that dwelt in him, or else what was his person to them more than another person, but for [the sake of] that which dwelt in him they loved him.

The Christ. Qua. and his Dev. Test. p. 98. The Serpent is a Spirit, now nothing can bruise the head of the Serpent but something that is Spiritual, as the Serpent is; but if that body of Christ were the seed, then could he not bruise the Serpents head in all, because the body of Christ is not so much as in any one: And consequently the seed of the promise is an holy principle of Light and Life, that being received into the heart bruise the Serpents head: And because the Seed, which cannot be that body, is the Christ, as saith the Scripture, the Seed is one, and that Seed is Christ.

Touching the Scriptures.

Geo. Whitehead's Serious Apology, p. 46. That which is spoken from the spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are and greater. G. W. s. Ishmael, p. 10. That which is written is the Letter, which is death and killeth.

Saul's Errand to Dam. &c. p. 7. All that do study to raise a living thing out of a dead, to raise the Spirit out of the Letter are Conjurors; the Letter of the Scripture is death and killeth.

Several Petitions answered, p. 30. If ever you own the Prophets, Christ and the Apostles, you will own our Writings, which are given forth by the same power and spirit.

Truths Defence, p. 2, 102. You might have as well condemned the Scriptures to the fire, as our Writings, for our giving forth Papers and Printed Books, it is from the immediate eternal Spirit of God.

We acknowledge and believe the Canonical Books of the Old and New Testament to be the most certain Rule of our Faith; and that not so much for the common consent of the Church, but because of the Testimony and perswasion of the Holy Ghost. And we believe that the doctrine contained in the holy Scriptures proceeds from God, from whom only, and not from men, it derives its authority. And forasmuch as it is the Rule of all Truth, containing all matters necessarily required for the worship of God, and our Salvation, it is in no wise lawful for Men nor Angels to add unto, or take from this doctrine, or to change it: And hereupon it followeth, that it is not lawful to oppose either Antiquity, or Custom, or Multitude, or humane Wisdom, Judgments, Edicts, or Decrees, or



The Quakers Refuge fixed, &c. p. 17. *Whether the first Penman of the Scriptures was Moses or Hermes, or whether both these are not one; or whether there are not many words contained in the Scriptures which were not spoken by Inspiration of the Holy Spirit; whether some words were not spoken by the Grand Impostor, some by wicked men, some by wise men ill applied, some by good men ill expressed, some by false Prophets, and yet true; some by true Prophets, and yet false, &c.*

Dauids Enemies discovered, &c. per G. Whitehead and Christopher Atkinson, p. 7. *And these [the Apostles] do not call the Letter the Rule; and the four Books Matthew, Mark, Luke and John, the New Testament and Gospel, as thou, and thy generation [the Priests] do, and thy Ministry is in the Letter which killeth.*

News coming up, &c. per G. Fox, p. 14. *Your Original is carnal, Hebrew, Greek, and Latin; and your word is carnal, the letter and the light is carnal, the letter and your Baptism is carnal, and your Sacrament is carnal, and their Communion is carnal: A little Bread and Wine, so dust is the Serpents meat; their original is but dust, which is but the letter which is death; their Church is dust, so the Serpent feed upon dust; and their Gospel is dust, Matthew, Mark, Luke and John, which is but the letter.*

### Touching Ordinances.

P. 34. *A voice and a word to all you Deceivers who deceive the people, and Blasphemers who utter forth your Blasphemy and Hypocrisy, that tell people of a Sacrament, and tell them it is the Ordinance of God; blush, blush, and tremble, before the Lord God Almighty, you who live in the Witchery, and bewitch the people, &c.*

Burroughs Works aboutt Water Baptism, p. 518. *We do utterly deny, and do say it is no Ordinance of God, but it is an Institution of the Whore of Rome, and England received it by a popish Institution, and your practice of it is Idolatry, and no part of the Worship of God; p. 51. have you been bewitched from the obedience of the truth within to obey the Letter without.*

Will. Smiths Primmer, &c. p. 36. *Quest. How is it concerning these things called Ordinances, as Baptism, and Bread and Wine? Ans. As to those things they arise from the Popes Invention, whobath had power in the night of Apostasy, and hath set up his devices which are yet continued in*

Councils, or Visions, or Miracles, unto this holy Scripture; but rather that all things ought to be examined and tried by the Rules and Square thereof; wherefore we do for this cause allow of those three Creeds, namely the Apostles, the Nicene, and Athanasius his Creed; because they be agreeable to the Word of God. We believe that all the Offspring of Adam are infected with Original Sin, which is a vice hereditary to us by propagation; and not only by imitations, as the Pelagians assert, whose errors are detested by us: we believe that this stain of Original Sin is Sin indeed; howbeit, they that are the Children of God shall never be condemned for it, because God of his rich grace and mercy doth not impute it to them; but out of his bounty doth deliver them through our Lord Jesus Christ. And we believe that Jesus Christ, being the Wisdom, and Eternal Son of God, took upon him our Nature, so that he is one person God and man; man that he



England, tho' seemingly is denied; and the whole practice of those things as they use them, had their Institution by the Pope, and were never so ordained of Christ. *Quest. How may I know when Christ is truly preached?* *Answ. They that are false [Ministers] preach Christ without, and bid people believe in him, as he is in heaven above; but they that are Christ's Ministers preach Christ within.*

See my Sheet to the Parliament, p. 5.

A Musick Lecture, &c. p. 25. *For where they are I was in Performances, in Ordinaunces, in Family Duties, in Hearing, in Reading, in Fasting; but when I came to bend my mind to that of God in me, then I began to learn to be a Fool, insomuch that I durst not give thanks for the vittuals that were set before me.*

### Concerning Election and Reprobation.

Truths Defence, &c. p. 92. *We [Quakers] are elected to Salvation, we have the witness within us, praised be God who hath elected and chosen us before the foundation of the world: but thou [the Priest] art ordained of old for Condemnation, and for Perdition among the ungodly ones; and art a Reprobate one that hates Christ and art blind.*

Reader, I have at large proved out of their Books, that all Ministers that sprinkle Children with Water, all that preach Christ without, as he is in Heaven above, at the right hand of God; all that take a Text, and preach out of the Scriptures; all that either receive or pay Tythes, as at large in my *Second Summons*, &c. p. 7, 8. And now I am willing to give you the Quakers Faith and Periluation concerning them, as in their Book, *A brief Discovery of a threefold Estate*, &c. p. 7, 8. with the same Title set thus over their heads, viz.

### Of the false Ministry.

*The Priests of the world are 1. Conjurers, raising dead Doctrine out of the letter, which is death, raising death out of death, notable Conjurers. 2. Thieves and Robbers. 3. Antichrists, the Priests of Baal, cannot shew any Scriptures for their heathenish ways and beastial worships. 4. Witches, blind Guides. 5. Devils, the Serpent is head in them. 6. Liers, the Commission and Call of Baals Priests come from Oxford*

might be able to suffer in soul and body; made like unto us in all things, sin only excepted; so that as to humane nature he was indeed the Seed of Abraham and of David, conceived in due time in the Womb of the Virgin Mary, by the secret and incomprehensible power of the Holy Ghost; and that in one and the same person, to wit, the Lord Jesus Christ; his two natures are inseparably conjoined and united; yet nevertheless in such a manner, that each nature doth retain its distinct properties; so that even as in this divine conjunction, the divine Nature retaining its properties doth still abide uncreated, infinite, and filling all places; so also the humane nature remaineth finite, having form, measure and property. And also the Lord Jesus Christ when he rose from the dead gave Immortality to his body, yet he never deprived it of the vorty of its nature: therefore we do so consider Christ in his Deity, as that we do not rob him of his Humane

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and Cambridge. *A poisonous fountain, the Sir Symons of the age, run to Oxford and Cambridge, they run with Simon. These are not Ministers of Christ, but Stewards of the Devils Magazines, Dissamblers and Liers.* 7. *A viperous and serpentine generation going about to murder the Child Jesus, holding a worm-eaten beastly form.* 8. *Blasphemers, jeers of the Devil, fearful Blasphemers.* 9. *Scarlet coloured Baubles, a Harlot full of abomination and filibines.* 10. *Babylons Merchants, selling beastly ware for a large price, the Letter which is death; the day is coming when these Idol Merchants, these costly Sermon-makers shall cry, &c.* 11. *Whited Walls professing nothing but poisonous stuff.* 12. *Ravenous Wolves.* 13. *Greedy Dogs; really they are Blood Hounds, still hieing and gapping after their prey like the mongrel Hell; barking and raging like Sodomites.* 14. *Emmet and ambitious Pharisees of the Devil; wo, wo, wo, was the portion of those Pharisees then, and wo, wo, wo, is the portion of these Pharisees now; and wo and misery is the portion of the Upholders (whether King or Parliament) of that treacherous and deceitful generation.*

The Guide mistaken, &c. per W. Den, p. 18. *And whilst the idle gormundizing Priests of England run away with 1500000 l. a year, under pretence of being Gods Ministers, and that no sort of people have been so universally through ages the bane of soul and body of the Universe, as that abominable Tribe, for whom the Theatre of Gods most dreadful vengeance is reserved to act their eternal Tragedies upon, &c.*

## About Corruptors and Government.

Burrows Works, &c. p. 442. *We believe that all Governors and Rulers ought to be accountable to the people, and to the next succeeding Rulers, for all their actions which may be inquired into upon occasion; and that the chiefest of the Rulers be subject under the Law, and punishable by it, if they be Transgressors; as well as the poorest of the people, p. 507. But as for the people (the Quakers) they are raised of the Lord, and established by him even contrary to all men, and they have given their power only to God, and they cannot give their power to any mortal man, to stand or fall to any outward Authority, and to that they annex seek, p. 501. We stand Witnesses against Parliaments, Councils, Judges and Justices, who make and execute Laws in their wills only the consciences of men, to punish for conscience sake; to such Laws, Courts, or arbitrary usurped Dominion, we cannot yield obe-*

nity. We believe that by that one Sacrifice which Jesus Christ offered upon the Cross we are reconciled unto God, that so we may be accounted righteous in his sight. And we believe that Jesus Christ is conferred upon us to be our alone Advocate; and that he commandeth us in our prayers to present our selves to the Father in his name. We do also reject those means which derogate from the satisfaction of the death and passion of our Lord Jesus Christ. And we believe where the word of God is not received, and where there is no use of Sacraments, we cannot judge that there is any Church; for we believe that the Sacraments are adjoined unto the word that they may be pledges and tokens of the Grace of God. We believe that God will have the world ruled by Laws, and Civil Government, that there may be some sort of bridles by which the unruly lusts of the world may be restrained; and that therefore he appointeth Kings and Commonwealths, and other kinds of Principalities, whether he-

*James, p. 621. Nay their [the Quakers] Kingdom is from above, and they reject the countenance of the Beasts authority, and they reject any confidence that the Dragon and unjust power can repose in them, p. 53. For we [say the Quakers] are gathered up into the life which the holy men of God lived in, and are safe from the world, and its ways, and nature, p. 50. for even the Father bears witness of us, and therefore our witness is true, p. 52. A running to the powers of the earth? what have your Ministers lost the Lord to be your strength that you must flee for help to men; must they make laws to establish you, and set you up; is not this the Whore that rode upon the Beast, and that the Beast carried. And p. 524, to the Parliament thus, viz. You do but cause people to drink of the Whores Cup, and you are but them which carry the Whore, viz. the false Church; and this is plain dealing to tell you the truth, &c. reprinted by the order and approbation of G. Whithead and others, Anno 1672.*

For more of this see Geo. Fox to the Council of Officers, p. 7. *Oh what a sincerity was once in the Nation; what a dirty nasty thing it would have been to have heard talk of a House of Lords. Edw. Burroughs Advice to the Parliament, &c. It was through Ignorance that the people subjected themselves to hereditary Government, or to the Government standing in a single person successively; and our Nation hath been under the bonds of slavery in this respect, &c. See Fox's Papers to the Presbyterians, p. 8, 9. All Kings and Emperors have sprung up in the night, since the days of the Apostles, among the Antichrists. There was no King owned among the true Christians, but only among the Apostates since Christs time. They were all Traytors against Christ that desired an earthly King. The true Christians will not have any more Kings among them but Christ, &c. News coming up out of the North, &c. p. 18. Dreadful is the Lord and powerful, who is coming to execute true judgement upon all you Judges, and to change all your Laws. To Kings, all you Rulers must down and cease, and all you underling Officers which have been as the Arms of this great Tree; all your branches must be cut down, for you have been the fruitless branches grown on the fruitless tree, p. 19. so you must be cut down with the same power that cut down the King who reigned over the Nation, whose Family was a Nursery for Papists, and for Bishops which held up Railes, &c. We, we, is coming upon you all, the same Teachers are standing that were in the time of the King, and the same that were in the time of the Bishops; such as take Tythes: you must with be numbered together, Beasts and false Prophets,*

hereditary or otherwise, and not that alone, but also what pertaineth to the Ministration of Justice, whereof he avoucheth himself to be the Author; therefore hath he delivered the Sword into the Magistrates hands, that so sins committed against both Tables of Gods Law, not only against the second, but first also may be suppressed; and therefore because God is the Author of this order, we must not only suffer Magistrates whom he hath set over us, but we must also give them much Honour and Reverence; as unto his Officers and Lieutenants which have received their Commission from him to exercise so lawful and sacred a Function; therefore we affirm, that Obedience must be yielded unto their Laws, that Tribute and Taxes must be paid, and the Yoak of Subjection born, although the Magistrates be Infidels, so that the Sovereign Government of God be preserved; wherefore we do desire all those who do reject the higher powers,



## A Brief History, &c.

*Sing all ye Saints and rejoyce, clap your hands and be glad, for the Lord Jehovah will reign, and the Government shall be taken from you pretended Rulers, Judges and Justices, Lawyers and Constables; all this Tree must be cut down, and Jesus Christ [is as] will rule alone, p. 27. Sound the trumpet, sound an alarm, call up to the battel, gather together for the destruction, draw the sword, hew down all fruitless trees which cumber the ground, hew down all the powers of the earth, slay Baal; all the hirelings must be turned out of the kingdom, p. 35. All you who receive Tybes deny that Christ is come to us in the flesh, p. 38. And thou beast and false Prophet must into the fire; the false Prophet is the Counsellor to the Beast, and the Beast maintains the false Prophet, &c. E. Burroughs Declar. p. 33. Upon a Rumour that the Quakers Meetings were to be broken up they writ, wiz. These Tydings do not trouble us, neither are we thereby moved; no, nor to beg of any man (or men) the contrary, p. 40. and to any outward Authority we cannot seek.*

Milidenhall, 25th of Feb.  
1695.

Fr. Bugg, Senior.

- B**OOKS written by *Fr. Bugg, Sen.* as followeth, some of which are intended to be bound together and sold, as on the Title Page; whereby such as desire further satisfaction into the nature of the Controversy, may inform themselves.
- I. *De Christianæ Libertate, in Officio, bound.*
  - II. *The Painted Harlot both stript and whipt, &c.*
  - III. *Reason against Railing, and Truth against Falshood, &c.*
  - IV. *Innocency vindicated, and Envy rebuked, &c.*
  - V. *The Quakers detected, and their Errors confuted, &c.*
  - VI. *A Letter to the Quakers, shewing their frequent addressing to the late K. 7. and their never addressing his present Majesty.*
  - VII. *Bartering Rams against New Rome, &c.*
  - VIII. *One Blow more at New Rome, &c.*
  - IX. *New Rome unmasked, and her Foundation shaken, &c.*
  - X. *New Rome arraigned, and out of her own Mouth condemned.*
  - XI. *A Sheet delivered to the Parliament Dec. 93. intituled, Something in answer to the Quakers Allegations, &c.*
  - XII. *Quakerism withering, and Christianity reviving, &c. in Officio.*
  - XIII. *Quakerism anatomized, &c. being a Challenge to R. Ashby.*
  - XIV. *A Sheet intituled, The Quakers Yearly Meeting impeached, &c.*
  - XV. *A Second Summons to the City Abel, 2 Sam. 20. by way of metaphor to deliver up Sheba the Son of Bichri (i. e.) G. Whitehead.*
  - XVI. *The Quakers set in their true light.*

## ERRATA.

Page 2. line 7. for Book read Books, l. 28. for Book r. Books, p. 5. l. 4. for White r. Whitehead, p. 7. l. 26. for of r. not, p. 11. l. 23 and 24. for troop r. troop, p. 12. l. 42. for Hays r. Jays, p. 21. l. 17. for of him r. of truth.

F I N I S.



